

The Baptist Record

"THY KINGDOM COME"

Jackson, Miss., June 8, 1939

NEW SERIES
VOLUME XLII. No. 23

OLD SERIES
VOLUME LXI.

BAPTIST DENOMINATIONAL INTEGRITY

By J. B. Lawrence

(Address delivered Southern Baptist Convention)

Dr. Walter N. Johnson, one of the most incisive thinkers among Southern Baptists, tells us in his book, "Dominate or Permeate," that only two main ideas of Christ's reign on earth have been developed through the centuries. "One is the program of domination; the other the program of permeation. One is exterior control, the other interior development. One requires a visible head; the other is built around an unseen throne in the souls of men. One is political in its method; the other spiritual. One depends upon perfect organization; the other upon a holy, loving spirit. Catholics are the supreme type of the domination idea. Baptists are the supreme type of the permeation idea." He then closes the paragraph by asking these pertinent questions: "Can the Catholic church adjust itself to modern democracy without turning a complete ecclesiastical somersault? Can Baptists become efficient in spreading the Gospel in the modern world without building another ecclesiasticism?"

I

I believe that Baptists can answer this second question. They can answer it by developing a sane denominational life organized around a common faith, bound together by a common fellowship in Christ, operated on the basis of cooperation and motivated by love for Christ and a desire to know and do His will.

One thing is sure, Baptists will not build an ecclesiasticism as long as they remain Baptist and hold to their fundamental beliefs. The autonomy of the churches settles that. "When every church," as Dr. Gambrell used to say, "is a complete package wrapped up separately with the ends of the wrapper folded back and tucked in so that there is no place to tie anything onto it, or to tie it into anything," it would be impossible to get an ecclesiastical order going.

Baptists, under the leadership of the Holy Spirit, have developed a sane and efficient denominational life. Their task now is to maintain it, and this is going to be no easy matter.

There is today a vast enveloping movement which aims to tie Baptists up in a bundle with other bodies with which they have no ecclesiastical affinity. This movement to unite all the denominations into the Protestant church of the world is being promoted by outstanding leaders of the Protestant denominations.

This movement is augmented by the spirit of the times. The great daily papers and the national magazines give voice to it. State colleges in many states are holding seminars for the promotion of religious work on interdenominational lines. World conferences and preaching missions are cultivating the field for a world-church idea. Many of the books being written and much of the mission study literature boldly assert that denominational lines are hurdles hindering the progress of the Kingdom.

This idea of union is set in a halo of rich sentiment. What a happy thing it would be, they tell us, if we were all one? What a tremendous impact we could make upon the outside world if we were united? What glorious results there would be in the mission fields if we presented a united front?

Let us not be deceived, my brethren, pressure of the intensest kind will be brought to bear up-

on our pastors and our churches. What the whipping post, fines and martyr fires could not do when Baptists were weak, the Protestant leadership of the world will attempt to do through methods of penetration and disintegration and the bold assumption of self-appointed over-head lordship; the same sort of tactics that swung the larger part of the Christian world into the Roman Catholic church in the second and third centuries.

Because of these things, the dangers that comfort us, the drift of the times, the credal unrest and religious turmoil, it seems to me that a sane denominational life made vital by a denominational consciousness is essential to the stability of our faith. If Baptists are to live and function in world affairs they must have a denominational life vital enough to conserve their faith and strong enough to project their faith into a world of conflicting ideas and beliefs.

II

In making this plea nothing is further from my mind than the thought of denominational bigotry. Humbly and with a conscience void of offense toward all I am only giving voice to the convictions of my own soul. I have the deepest sense of fellowship for every true believer of whatever race or communion. Every one who accepts Christ as Saviour and Lord is born from above, and this birth puts him in the fraternity of the redeemed no matter what his denominational affiliation may be. It is not of this fellowship that I speak. Spiritually every saved soul is a brother of mine in Christ, and I love him dearly. But I am thinking of the relation of Baptists to other denominations. It is ecclesiastical fellowship that I am discussing. Spiritual union is neither conditioned nor limited by ecclesiastical organizations. We will never think clearly or to much purpose unless we discriminate carefully and accurately between spiritual union and ecclesiastical union.

I maintain that Baptists must have a separate and distinct denominational life in order to preserve and propagate their distinctive faith.

A denomination must have a basis for its existence. There must be a central unifying motive. That basis is a common faith motivated by oughtness toward God. This roots the denominational life in the conscience of the individual believer. A group of people of the same faith and order thus bound are conscious toward God. Conscience is a mighty matter and when it is toward God in questions of faith it becomes a binding power able to build a denominational life which can stand the shock of the changing times and thought of men.

Denominationalism is, therefore, another word for religious patriotism. It is rooted in knowledge and grows in an atmosphere of religious conviction. To be an intelligent denominationalist one must hold certain fundamental religious truths. To put it another way, denominational consciousness is to know that one is a Baptist and to know why one is a Baptist, and to believe that Baptist faith is taught in the New Testament. It is to have a conviction as deep as life itself that the Baptist faith is fundamental, distinctive and essential and should be made world-wide.

Not only so, but true denominationalism is necessarily separative. Two cannot walk together except they be agreed. Whoever walks

(Continued on Page 5)

LIPSEY-MORRIS

Dr. P. I. Lipsey and Mrs. Florence Bowen Morris, were married on Sunday, June 4. The ceremony was performed by Rev. J. W. Middleton, pastor of Clinton Baptist Church.

Mrs. Morris is the daughter of Rev. O. D. Bowen, a Baptist preacher of a generation ago. Among his pastorates were Handsboro and Ellisville. She is a graduate of Blue Mountain College and has lived in Clinton for 15 years. The writer has often observed her bright, cheerful disposition and her faithfulness to her church. We do not recall ever to have attended a service when she was absent. Before Clinton Baptist Church adopted the E F Plan she did splendid service as Baptist Record representative. In fact, it was more than splendid. The number of subscribers she got and held averaging about 100.

After a short wedding trip Dr. and Mrs. Lipsey will be at home at Clinton.—A. L. G.

C. S. Moulder, Baptist Student Secretary at State Teachers College, Hattiesburg, took seven or eight students to the Conference at Ridgecrest this week.

Dr. J. B. Quin preached the commencement sermon for Long Beach High School May 28, and preached at Long Beach Church in the morning. Large audiences. He has been Bible teacher at Southwest Mississippi Junior College for eight years, and finds it a great opportunity for service.

It was my good pleasure to assist in the meeting at Fort Bayou. Rev. J. F. Sullivan of Ocean Springs, is the much beloved pastor. The meeting began on Sunday morning, May 21, and closed Friday night, May 26. It was evident that the Holy Spirit led all the way through. Fourteen united with the church. Thirteen came on profession of faith and one by letter.—E. S. Flynt, Handsboro.

Plans are practically complete for our Vacation Bible School at Calvary Baptist Church; it begins June 12 and closes June 23. This has from its beginning been a red letter date in the calendar of activities for our church. Miss Enid Henry is to be our principal. A capable and energetic group of workers and helpers has been enlisted, and prospects for an increased enrollment and one of our best Bible schools are bright. There have been many expressions of appreciation of the Baptist Record on the part of those who did not read it before. We are glad that this plan has been adopted whereby everyone can read accounts of the work of our own church in cooperation with others of our beloved Baptist churches.—Willis A. Brown.

Friends of Mississippi Woman's College should understand the urgency of the situation at this time. Only friends of any cause or any situation may be counted upon in real support. Frankly, passing resolutions, making speeches, expressing good wishes will not meet the present need. Nor will criticizing the other fellow meet the need. Only constructive programs are worthy of Christ's people. We are trying to launch this entire Campaign on such a basis. Help us. Do not wait for a solicitor to see you. Send your monies on to us at Box 530, Jackson, Mississippi. Make it a liberal one. Every cent of it will be credited to the Campaign Fund of Mississippi Woman's College. The time is short. It can be done! Yours in His service.—D. A. McCall. Psa. 37:5.

It is estimated that since the World War 100,000 Jews have become Christians.

At the prayer meeting service in Clinton last Wednesday evening Bill Drummond was licensed to preach. He is a student in Mississippi College, coming from Bellevue Church in Memphis.

Space in The Baptist Record is limited. We have only 16 pages. This makes it impracticable for us to publish long articles. Short articles stand much better chance of getting in, and very much better chance to be read.

The editors and reporters of the state papers are grateful for the courteous and efficient service rendered by Dr. Walter M. Gilmore, Publicity Director of the Executive Committee, Southern Baptist Convention.

Dr. E. Godbold in speaking of changing the time of meeting of the Southern Baptist Convention from May to June to accommodate the school people, asks what about interfering with the Daily Vacation Bible School.

About 150 young people from East Jackson, West Jackson and Providence Church in Yazoo county plan to hold a retreat at the American Legion lake near Brandon June 6 and 7. Rev. Frank Robbins will be the leader of the group. Miss Myrtis Haynie of Durant and Raymond Cobb of Blue Springs will have charge of the games.

The pronouncement on Religious Liberty made by the Southern Baptist Convention in Oklahoma City will be published in The Baptist Record. It will also be in the Congressional Record accompanied by a speech by Senator Logan of Kentucky. See pages 86 and 47-49 in the proceedings of the Senate.

The Y.W.A. Camp will be held at Castalian Springs, near Durant, July 17-21. On the program are Misses Juliette Mather, Alice Wong, Welma Bucy, Frances Traylor, and Mesdames Ned Rice, W. A. Bell, A. L. Goodrich, J. L. Johnson, Owen Cooper, J. H. Street; also Misses Mary Lou Curry and Jane Ray Winn. It is under the direction of Miss Edwina Robinson.

The Word and Way says of the recent Southern Baptist Convention: Of unusual and particular importance to the sessions of this year was the well arranged and magnificently carried out program of music. The convention will be everlastingly grateful to Professor I. E. Reynolds of Southwestern Seminary and his efficient helpers in emphasizing and magnifying the service of music to the great enjoyment and inspiration of all.

Prominent in the minds of all during the entire meeting seemed to be the well-high unanimous opposition to the currently popular movement toward union with other denominations. Contributing to the atmosphere of this opposition, was the definite feeling and constantly restated conviction that Baptists have a distinctive message necessary for the salvation of the modern world.—Word and Way.

Our revival meeting at the Forty-First Avenue Church, Meridian, was a great success every way. Brother Wade Smith of Hattiesburg helped us and his messages were a great blessing to our people, the church members as well as the unsaved. We had 51 additions in all, most of them for baptism. Many heads of families were saved, and a number of whole families came in by letter. We are facing on and upward, greatly heartened and with greater consecration to the Master's cause. Attendance on all services larger, gifts more generous, and the spirit of harmony prevails. Come to see us.—J. L. Boyd, Pastor.

The percentages of distribution of Cooperative Program receipts for 1940 are as follows, for Southwide causes:

Foreign Mission Board	50
Home Mission Board	23 1/3
Relief and Annuity Board	10 1/3
Southern Baptist Theological Seminary..	4 1/5
Southwestern Bap. Theological Seminary	4 1/5
Baptist Bible Institute	4 1/5
W. M. U. Training School	0 8/15
American Baptist Theological Seminary	1
Southern Baptist Hospital	2 1/5

Total .. 100

WHAT WOMAN'S COLLEGE NEEDS

Woman's College needs and needs now \$55,500 from outside Hattiesburg to complete its endowment to a net of \$500,000.

The Chamber of Commerce at Hattiesburg has agreed to raise \$75,000 either from the old pledges or new money. Certainly all other Mississippi Baptists can give \$55,500.

But you ask, "Why the rush?"

Because the sooner the endowment is raised, the sooner can steps be taken to get Mississippi Woman's College back into the full membership with the Southern Association of Colleges and Secondary Schools.

And the sooner we raise this amount, the more students will Woman's College have. While being dropped from membership in the Southern Association should not keep a single girl from enrolling at Woman's College, nevertheless, it will keep some from attending. Remember that Woman's College is fully accredited in Mississippi. Any graduate of Woman's College will receive full credit on teachers' certificates and at any Mississippi educational institution.

And the money needs to be raised now for it is needed NOW. With the endowment complete, Woman's College will be on its feet and will not need to be calling for help. It can pay its bills, it can pay its faculty, in fact, regardless of the action of the Southern Association, Woman's College needs her endowment.

So, after a joint meeting of the Education Commission and the trustees of Woman's College, a plan has been worked out to raise this \$55,500. Rev. D. A. McCall, State Mission Secretary, and Secretary of the Education Commission, is the director. The campaign is authorized and sponsored by the Executive Committee of the Convention Board, which is also the Education Commission. Under the leadership of Brother McCall as director, several brethren have been enlisted whose duty it will be to see all the Baptists they can, and get all they money they can.

But someone asks, "I thought that the \$50,000 note which was provided at the Philadelphia Convention in 1937, completed the endowment." It would have, but for the fact that not all the pledges have been paid. Some people have moved away, others have had financial reverses, others just haven't paid. But don't misunderstand me. Most of the pledges will be paid; but the law of averages tells us that there will be some that won't be paid. And to our regret, one large pledge of \$20,000 was made conditionally and that pledge was cancelled, the person making the pledge, feeling that his conditions had not been met. But with the \$55,500 from Mississippi and the \$75,000 from Hattiesburg Woman's College will be really endowed and safe. Let's make it safe.

We need to do this thing. We ought to do. We can do it.

We ought to provide this amount of money because it goes to a worthy cause. Baptists have usually responded to worthy causes. Woman's College is worthy of our money.

(1) WOMAN'S COLLEGE is OUR Woman's College. It belongs to Mississippi Baptists. It belongs to us all, and thankfully we can look on our own child with pride and joy. It has done and is doing a worthy work.

(2) WOMAN'S COLLEGE is a spiritual dynamo. Many are those who have commented about the spiritual atmosphere at Woman's College. At Woman's College they teach history with God in it and not out of it. They teach mathematics but Christian teachers find a place for God. Many girls go to Woman's College who have little spirituality. In a short time they catch the spirit of the campus. The spiritual consecration is contagious.

(3) WOMAN'S COLLEGE is a place where girls are taught the usual subjects and IN ADDITION are taught to be leaders. Many Mississippi pastors testify to the fine leaders that come from Woman's College. Our state schools are doing fine work but from their very nature they cannot put the emphasis on Christian lead-

ership. Many fine Baptist workers are products of our state schools, but it is because of the person and not because of the school.

A few years ago a young lady was pointed out by a pastor as unfit company for his daughter. Later the young lady went to Woman's College, became a campus leader, a Christian worker and now does fine work in her local church.

(4) WOMAN'S COLLEGE is a school for Baptist girls. Baptists know better how to teach their own girls than any other people on earth. Baptist girls need Baptist teaching. Baptist girls need to be taught from the Baptist viewpoint.

We ought to do it because it enables us to eat our cake and have it too.

In giving money for endowment, we are not paying for a dead horse. We are not paying a note that we endorsed for a friend who didn't pay. We are giving to a trust fund. Only the interest is to be used. The principal of the money you give lives on and on and even after you are gone on to glory your money will be blessing Mississippi Baptist girls.

We ought to give this money because it is a good business proposition.

Mississippi Woman's College has endowment, pledges and property of a book value of \$934,741.62. As a business man, I see no reason why we should sacrifice all this for lack of only \$55,500. College property is not very valuable for other uses and would bring very little if sold. Two hundred and fifty thousand Baptists just won't jeopardize assets of \$934,741.62 as mentioned above for the lack of only \$55,500. That just isn't good business, to say nothing of the real value of Woman's College in the field of Christian education.

Or, let me illustrate it this way: Suppose you had a business worth \$9,347, including the stock of goods and the building and fixtures. To keep going you need \$550. It certainly wouldn't be good business to close up or to sell out at a loss for the lack of only \$550 in a 9,347 business. You would get the money. As Baptists, let's get this \$55,500 and keep on using our assets of \$934,741 to train Baptist girls as leaders, workers and Christians for the days to come.

The people involved are largely the Baptist people of Mississippi. You Baptists of Mississippi. All the Baptists. It's our school. It's our pride, it's our responsibility. It will be our joy.

As Baptists who delight to see all our work prosper, I am appealing to you to help meet the needs of Woman's College.

1. Always and particularly NOW, Woman's College needs prayer and lots of it. Not only does Woman's College need lots of prayer but it needs lots of people praying for Woman's College. Every one of us can do this.

2. Woman's College also needs encouragement. We feel like fighting when we see someone hitting a wounded person. Our blood would boil at the sight of a well-fed man striking a half fed woman. Woman's College has not been fully fed. It has needed endowment which it hasn't had. The least we can do is to encourage that heroic administrative force, that sacrificing faculty, that valiant board of trustees, to keep on keeping on.

Woman's College needs students. There are plenty of Baptist girls in Mississippi to fill every room in every Baptist college in Mississippi. Some of these—many of these—should attend Woman's College. Baptist parents should consider Woman's College when thinking about where to send their daughters. Baptist pastors can speak a word for Woman's College. Baptists owe it to their own institution to tell girls and parents about Woman's College.

And finally, Woman's College needs \$55,500 in cash NOW. This amount, with the \$75,000 that Hattiesburg has undertaken to raise, will complete the endowment of Woman's College. God's people have the money. Not only do they have \$55,500, but many times that. Let God's stewards consider their duty and their privilege. When opportunity is offered, let every one of us have a share in raising the \$55,500 which Woman's College needs and needs NOW.

Thursday, June 8, 1939

WHY WE MISSISSIPPI BAPTISTS SHOULD COMPLETE THE ENDOWMENT OF WOMAN'S COLLEGE

I feel led of the Lord to write this article. I have not been asked to do it. I would be untrue to the deepest impressions of my soul if I did not write it. In one way or another I have been connected with Woman's College from its beginning. At one time I was a member of the Board of Trustees. For more than ten years I was pastor of Immanuel Church, the college church. For three years I was teacher of the Department of Religious Education. I helped to raise the money for the two brick dormitories and the hospital. It was my privilege to help raise the first endowment for the college. I am saying all this not to boast about it but to emphasize the fact that my connections with the college have given me abundant opportunity to know something of the life and spirit of it. If God has not been in Woman's College through all these years then I do not know how to recognize His presence. There has been something in the life and spirit of Woman's College that has always impressed those who went there. That presence is still felt on that campus. Many times while I lived there my heart and life was swept by the sense of the Divine presence. I am for all our colleges. I sometimes try to visualize what Mississippi Baptists would be today if we had not had them. Mississippi Baptists are well able to adequately endow and support all our schools and crowd them with students. It will be a sad day in our history if one of them should ever have to close. Having said this much I want to give some reasons why this special effort now being made should be gloriously completed.

First, God has given every evidence of His blessing and approval of the college. To me, not to do this, would be to fail an institution that God wanted to exist. Much more might be said on that point.

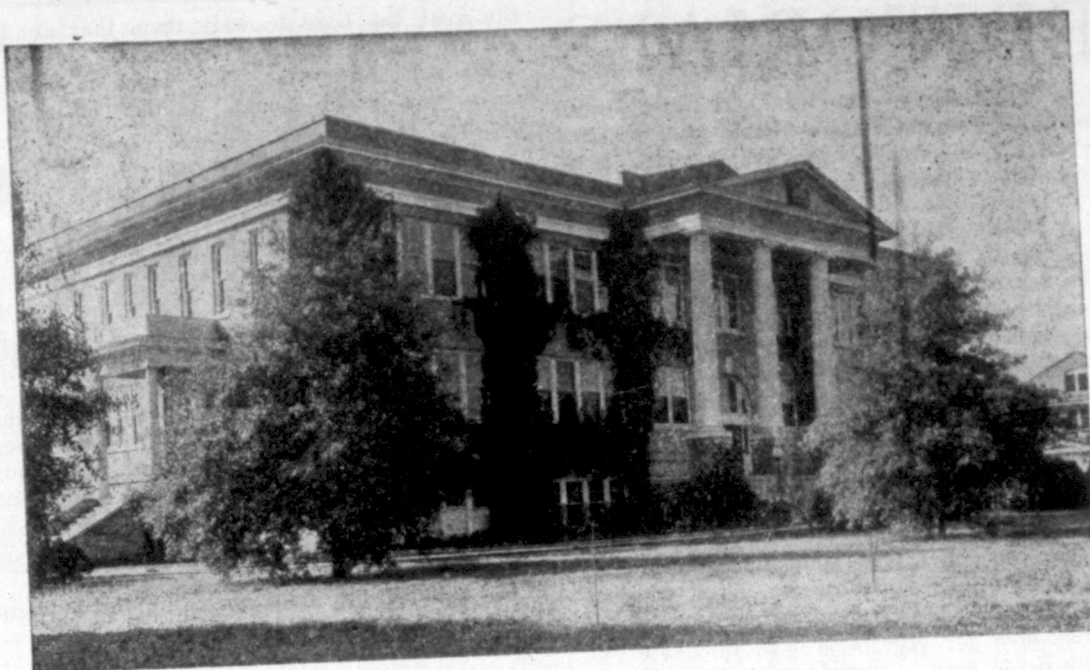
Second, because of the great work the college has done through these years of its existence. Missionaries, pastors' wives, home makers, school teachers, and many other fine young women have passed through Woman's College and have gone out to bless the world. And some of the finest young women yet are there today training for great service.

Third, the completion of the endowment would fill the dormitories full to overflowing again. The difficulties under which the college has carried on for several years has made it exceedingly hard to get a large student body. A completed endowment would relieve that difficulty at once.

Fourth, we owe something to the people of Hattiesburg who have generously and liberally supported the college. Outside friends have also given of their means to the college in a fine way. They have done it in full confidence in the purpose of Mississippi Baptists to endow and maintain Woman's College as a permanent institution in South Mississippi. Certainly we should keep faith with these good people.

Fifth, Woman's College is strategically located. South Mississippi is rapidly developing into a great industrial section of our state. It is just in its beginning. It is bordered on the extreme southern part of our state by our great coast section becoming more and more important with every passing year. Woman's College is needed in South Mississippi. It will be needed far more in the years to come. Its importance to our Baptist work in South Mississippi is so great that to close its doors would be a tragedy that Mississippi Baptists would not get over in fifty years, if we ever got over it. The need, the opportunity, the work the college has done in the past, and is doing today, justify our heartiest support of this effort to complete the endowment and put the college in a position to build a greater institution.

May I say this final word. I think we owe something to the noble men and women who have lived and sacrificed and taught in Woman's College in the past to make it possible for us to have this great school. No one who



TATUM COURT—MISSISSIPPI WOMAN'S COLLEGE



A CORNER OF THE DINING ROOM—MISSISSIPPI WOMAN'S COLLEGE



BEAUTY AT THE LILY POOL—MISSISSIPPI WOMAN'S COLLEGE

did not live with them can ever know at what cost they carried on. Some of them are in glory now but their spirit lives on on the campus at Woman's College. Every time I go there and walk about on the campus I seem to sense the very presence of one of the greatest college presidents Southern Baptists ever had. When I think of how Dr. J. L. Johnson lived and loved and died for Woman's College, and of others who suffered and sacrificed with him, I wonder that we could have waited so long to make permanent the work they so nobly laid the foundation for. And I do not believe any college anywhere has a finer or abler faculty than we now have. Surely we cannot fail them and those who have gone before them now.

With Mississippi College at Clinton, Blue Mountain in North Mississippi, and Woman's College in South Mississippi, we occupy a commanding position in the educational and spirit-

ual life of our state. Mississippi Baptists are well able to adequately endow all our schools and fill them to overflowing with our fine Baptist boys and girls. What we are able to do we ought to do. Let us rise up and perform the doing of it.—W. S. Allen.

While we have a surplus crop of candidates for governor, and they are in the notion to promise almost anything, would it not be a good idea for somebody to advocate hospitalization for poor people who are afflicted with tuberculosis? We have a splendid hospital for tubercular patients, but we are told that the charges for care are prohibitive for the ordinary man or woman. Well to do people can secure hospitalization in many places. It is the poor that the state needs to look after. And they are the ones most apt to be afflicted, and are a menace to the public, because they spread the contagion.

EDITORIALS

Dr. P. I. Lipsey, editor of The Baptist Record and Mrs. Florence Bowen Morris were married at Clinton, Mississippi, Sunday, June 4th, 1939, Pastor J. W. Middleton officiating.

JESUS BAPTIZES IN THE SPIRIT

In our study of the passages which teach us about the Holy Spirit, it will be difficult to find one which is more important to us than the saying of John the Baptist that Jesus "shall baptize you in the Holy Spirit." All four of the writers of the Gospels tell us of this. Matthew and Luke practically in the same words, "He shall baptize you in the Holy Spirit and in fire." Mark omits the words "and in fire." The Apostle John in his Gospel expresses the same truth in another connection: "He that sent me to baptize in water, he said unto me, Upon whomsoever that shalt see the Spirit descending, and abiding upon him, the same is he that baptizeth in the Holy Spirit." Then he adds, "And I have seen and have borne witness that this is the Son of God."

John came baptizing, and preaching the baptism of repentance. That was his mission. This was his way of preparing for the coming of Jesus and the Kingdom of God. The baptism loomed large in his ministry and embodied the substance of his preaching. This attracted the attention of the people and became the expression of their acceptance of the truth which John preached and the symbol of their surrender to Him whom he introduced.

The Jews were accustomed to outward religious rites and many of them scrupulous in their observance. They were at least dimly aware that they had a spiritual significance, but they were not always in possession of the religious experience which those rites and ceremonies symbolized. They sometimes submitted to the rites or participated in the ceremonies without any conscious and inward realization of their meaning. John the Baptist knew this and warned them against mere outward compliance. He said, "Who warned you to flee from the wrath to come? Bring forth fruit worthy of repentance." It is not enough to submit to this ordinance of baptism. This is but a picture of what is to be done in you, and must be done in you. This is a water baptism, but there is another coming, and this is merely the foreshadowing of that. There is one even now among you who will baptize you with the Holy Spirit. This is a mere symbol; that is a transforming experience. This indicates your purpose and desire to turn to God and away from sin. That baptism of the Spirit will do the work of regeneration, renovation, transformation, glorification. By your submission to this water baptism you indicate your genuine repentance toward God and your faith in Him who is to come. But the work of God is wrought in you by the Spirit of God unto which He will himself baptize you. In this you submit yourself to whatever God wills. In that the will of God is wrought into the fibre of your souls, the warp and woof of your very being.

John says, I can do this, but only the Son of God can do that. I baptize you in water. But He whose shoes I am unworthy to loose, He shall baptize you in the Holy Ghost. Man can help us but only God can save us. Men may teach us about God, can bring us face to face with God, but only Jesus can reconcile us to God and give us peace with Him. The ministry of men is helpful, is necessary, but it alone does not meet our needs. God alone can.

You may even deceive John the Baptist. Some probably did get by with his baptism, who had not genuinely surrendered their lives in faith to the coming Messiah; but they could never get by the searching eye of the Lord Jesus. His fan was in his hand and he would thoroughly cleanse his threshing floor. Men may get themselves baptized and get into the churches; but "the firm foundation of God standeth, having

this seal, the Lord knoweth them that are his. We are dealing finally with him.

We must have that. That which is outward in religion is not enough. Baptism of itself is nothing. If it is not attended by the baptism of the Spirit, that quickening, awakening, regenerating power of God which makes a man a new creature, changes him from a child of wrath to a child of God, his last state is worse than his first. He is more a child of hell than ever. He is simply deluded of the devil. Baptism is a divine ordinance to be preserved as given to us by God in the ministry of John the Baptist and of Jesus. But it does not save. A picture of fish or fruit or food in the dining room is good to look at, but it will not keep you from starving. The picture of a glowing fire on a hearth makes a cozy scene, but it will not keep you from freezing. Baptism is a beautiful picture of great gospel truths, but baptism never saved a soul.

The ministry of John, including his baptism was a good preparation for the coming of Jesus. But the work of Jesus himself was and is the only consummation of the soul's needs. He got men's minds ready to hear the voice of Jesus. And then he said, Behold the Lamb of God that taketh away the sin of the world. His disciples who heard him say this followed Jesus.

Matthew and Luke and John speak of being baptized "in the Holy Spirit and with fire." Fire tests and purifies. To be baptized in the Holy Spirit is to be baptized in fire. The "in fire" indicates the effect of the baptism of the Spirit. And so the Spirit of God tests and purifies. "The Spirit searcheth all things, even the deep things of God." He reveals our nature to us. He opens up the depths of our souls. He makes manifest whether we are right with God. He convicts of sin. He begins his work of cleansing and carries it on as a purifying fire. He gathers the wheat into the garner and casts out the chaff to be burned.

Search me, O God and know my heart; try me and know my thoughts; and see if there is any wicked way in me, and lead me in the way everlasting.

GOOD TO BE SOUGHT

The figures of speech in the Bible embraces nearly every subject and relationship. Some of them are used with such delicacy that we may miss their meaning. Such is that used by Paul in the fourth chapter of Galatians. In the seventeenth verse he says: "They zealously seek you in no good way . . . But it is good to be zealously sought in a good matter at all times, and not only when I am present with you."

The figure here is that of an ardent lover who is paying court to a young lady, suing for her hand and heart. Paul thus speaks of himself in this way as a minister of Christ who laid siege to the heart of these people in Galatia and won them to Christ. He says this is a commendable, a beautiful thing. For the word "good" here means beautiful, serenely, admirable, lovely, charming. "All the world loves a lover."

This is the figure of speech that he uses in describing the efforts to win men to Christ. It is a beautiful thing. There is a charm and delight in it that is born of the purest love. And when one lays siege to a soul for Christ's sake he is performing a ministry with which none other can be comparable in love and tenderness and beauty.

So far the picture is beautiful. And then he introduces another scene, another personage. Paul had won their hearts and faith to Christ and he was now absent for a season. In his absence another comes, and begins to lay siege to their hearts. These are the Judiazus, men who dogged the footsteps of Paul and preached a different gospel which is not another gospel. They sought to turn aside those who had believed and line them up in a group that perverted the gospel of Christ.

These Paul likens to a false lover who takes advantage of the true one, and seeks to seduce the believer into faith that destroys faith and

hope; that results in the soul being lost instead of being saved. "They zealously seek you in no good way." They have no good purpose; they will bring about ruin and loss. They are seducers, who seek to corrupt. It is an ugly picture. It is an ugly business. To lead men astray from the true faith of Christ is the devil's work. They seek the glory of Christ. They are later spoken of as seeking to "glory in your flesh," and to escape the ill will and persecution that attaches to those who adhere to the old gospel. Pity it is but true—that those who preach the gospel must ever be on their guard against people who take the heart out of the gospel, and lead men astray to their own destruction.

WHO SHALL SEE GOD?

Blessed are the pure in heart for they shall see God." Bear in mind that what you see depends on what you have in mind as much as the soundness of your eyes. People who go to the World's Fair this year in New York, or in San Francisco will see what they are interested in, what their previous habits and training incline them to see. A farmer will look for one thing, a banker for another, a machinist another, a school teacher another, a barber another, an artist another, an archeologist another and on ad infinitum.

What everybody ought to be interested in is seeing God. Who will see God? And the answer is "the pure in heart." But you haven't answered a question when you have merely repeated certain words. The words may be entirely true, but the tongue which repeats them may not represent any actual comprehension of the facts.

Purity in heart with many has come to represent simply freedom from a certain kind of sin. Impurity is often identified with corrupt sexual relationship. Or it may go further and include contamination caused by the presence of any sin in the heart or life. Or again it may go deeper than this and refer to any twist in the soul, any deviation from singleness and clearness and simplicity of aim which puts man out of proper relationship with God. Purity of heart may mean and we believe in this case does mean such singleness and simplicity of purpose as shuts out all irrelevant and unimportant or secondary things and fixes the mind on the one thing of knowing about God.

If you have looked through stereopticon glasses, or any binocular lenses, you have found that you cannot look over them and through them at the same time. You must confine yourself to them until you have the proper focus and everything becomes clear. You cannot look at two things at the same time and see them both clearly. The nature of your eyes and of your mind forbid this. Your eyes must be adjusted to seeing God.

The words of James are familiar to all where he says, "Purify your hearts ye double minded." A person is double minded when he has two conflicting purposes in mind which seek to dominate his thinking and his life. They bring confusion and bewilderment. They prevent his seeing clearly, acting with singleness against which we are warned in the Sermon on the Mount.

Our motive should be to please God and find favor with Him. It is better to be on good terms with God than with men. Jesus says this is necessary in all religious services; in almsgiving, in prayer or in fasting. We are to let nothing come between us and our wholehearted devotion to God. We are to seek first the Kingdom of God and His righteousness. If thine eye be single the whole body shall be full of light. Otherwise all is darkness.

Two travelers along the highway look to the top of Pike's Peak. One says, "I see the summit house" far up on the crown of the mountain. At first the other says, "I can't see it." "Come here; look the way I point, up, up the slope; follow the line of the ravine far up the slope; look the way I am pointing; don't you see?" Then peering persistently, looking, looking straight ahead, after a bit, the other says, "Oh, I see." So amid the clouds or far up the sunny slopes, through the mist, from our place beside

Thursday, June 8
the highway we
find me when you
heart." "Looking
and perfecter of

J. M. Trimmer
Nacon, Ga., su
went to Waxah

By A. L. GO
Our Text:
I come, giv
thyselves WH
ing may ap
Our Motto
scribe."

Rev. J. F. S
people at Oce
a fine way.

A. C. Gott
Mrs. J. L. S
B.T.U., and
good work. I
pastor is to b
a revival Jun
Ocean Spr
porter of The
subscribers l
MOSS POIN
TAWPA 41
CREEK UN
FORT BAY
According
County is c
issippi in
have 206 p
County lead

Dear Broth
I am en
pay subscri
families fo
ber is fifty
Hope Bapt
from the m
are already
ing others
every fami

Th
Enclosed
ord. We
getting i
messages
couldn't.
Sunday s
think we
Braxton,

Jess
Missis

Thursday, June 8, 1939

the highway we look up and find God. "Ye shall find me when ye search for me with the whole heart." "Looking only unto Jesus the author and perfecter of faith."

J. M. Trimmer becomes pastor of First Church, Macon, Ga., succeeding Dr. J. P. Boone who went to Waxahatchie, Texas.

LET'S GO

By A. L. GOODRICH, Circulation Manager

Our Text: I Timothy 4:13a and 15b, "Till I come, give attendance to reading—give thyself WHOLLY to them, that thy profit may appear to ALL."

Our Motto: "Ask the people, they'll subscribe."

Ocean Springs

Rev. J. F. Sullivan has won the hearts of the people at Ocean Springs and is leading them in a fine way.

A. C. Gottsche, Miss Catherine Carver and Mrs. J. L. Schriever lead the Sunday school, B.T.U., and W.M.U. and each one is doing a good work. Dr. W. A. Sullivan, brother of the pastor is to be with the Ocean Spring church in a revival June 22-29.

Ocean Springs is and has been a good supporter of The Baptist Record. Jackson county has subscribers listed as follows: PASCAGOULA 98; MOSS POINT 47; OCEAN SPRINGS 28; ESCATAWPA 41; Gautier 3; KREOLE 13; RED CREEK UNION 24; EAST MOSS POINT 57; FORT BAYOU 9.

According to Baptist membership, Jackson County is one of the leading counties in Mississippi in Baptist Record Circulation. They have 206 per one thousand Baptists. Bolivar County leads the state with 220 per thousand.

Dear Brother Goodrich:

I am enclosing check for \$5.25 which is to pay subscriptions to The Baptist Record for 21 families for one quarter of the year. This number is fifty per cent of the families of Strong Hope Baptist Church in Copiah County. Others from the membership of the Strong Hope Church are already taking the paper and we are expecting others to join with us until we can reach every family.—T. W. Green, Wesson, Miss., Rt. 3.

The Proof of the Pudding Is In—

Enclosed find monthly payment for The Record. We think the paper is a great thing and getting it like we do we get a lot of good messages to the members that otherwise we couldn't. It seems that it has enlarged our Sunday school and church attendance. I don't think we can do without the paper.—A. L. Hart, Braxton, Miss., New Zion Church.



JESSE L. BOYD, Jr.

Jessie L. Boyd, Jr., of Meridian, senior in Mississippi College was recently in a revival

BAPTIST DENOMINATIONAL INTEGRITY—

(Continued from Page 1)

in truth cannot go with those who walk in error. If Baptists hold the truth, and we most assuredly believe that they do, then they cannot unite with those who do not hold the truth with them.

Baptists believe that there is a body of teaching, "the faith once for all delivered to saints," for which they should earnestly contend. The preservation of this faith is more important than the unity and fraternity of professed Christians. Our Lord did not pray for His people to be one until he had first prayed, "Father, sanctify them through thy truth; Thy word is truth."

Every true child of God prays for the unity of Christians, but not at the expense of the truth. Surely he is dead of soul who does not earnestly long for those who have accepted Christ as Saviour and Lord to love Him well enough to live and toil together in the spirit of His life. But loyalty to Christ and fidelity to truth cannot be sacrificed to fraternal sentiment. There can be no surrender where the Gospel is involved. What we preach is just as important as the spirit we manifest in our preaching, for there can be no conflict between the Gospel of Christ and the spirit of Christ. We are none of His if we have not His spirit; neither are we His ministers if we preach not the Gospel. A militant ministry holding the "form of sound words" and unyielding in its loyalty to Christ and the inspired Gospel is necessary if we would have churches radiant and redeeming.

III

Of course, if a denomination holds nothing distinctive—if no vital truth would be lost to the world if it went out of existence—there would be little or no reason for that denomination to exist. It would have no basis for oughtness toward God.

If Baptists could with a conscience void of offense toward God and men abandon the principles they hold in favor of Christian union, then in the name of all that is sacred they should lose no time in doing so. We should not seek to develop a separate denominational life simply on the basis of sentiment.

But it is not a matter of sentiment. The difference between Baptists and other denominations is not a mere water ceremony. There are principles involved which are as sacred as the throne of God.

Baptists have no relation whatever with other ecclesiastical bodies. Their principles automatically separate them from all others, and for this there is no remedy short of renunciation of those New Testament principles which, from John the Baptist until now, have held Baptists in their church isolation. Baptists have from the first been a distinctive people, made so and kept so by their loyalty to Christ and His Word. Sir Isaac Newton has well said that "Baptists are the only body of Christians which have not symbolized with the church of Rome." Their principles would not allow them to do so. An impossible barrier separates Baptists from the Roman Hierarchy and all its ecclesiastical children.

When the Reformation came and the Protestant bodies came out of Rome, it was only a partial reformation. They brought a great deal

meeting in Jonesboro, Arkansas as song leader. He hopes to spend the summer as song leader and young peoples' worker in revival meetings.

This Pastor Cooperates

Dear Brother Goodrich:

I am sending you the following renewals for The Record from our church and also a post-office order to cover their renewals. Please mark them up for another year.—T. W. Young, Corinth, Miss.

The Every Family Plan Does Pay

We are enjoying The Baptist Record. We are certainly glad that we adopted the E. F. Plan.—Rev. Earl Waldrup, North Carrollton.

of Romanism out with them. They retained the Roman idea that divine institutions and orders can be changed according to human wisdom.

Fundamentally there are but two structural principles in Christendom. Obedience to Christ in all things—that is, following the New Testament literally—is the first principle in history. It is Baptist. The subordination of Christ's authority to human authority is the second structural principle. This is the Catholic idea. Baptists build their churches on the authority and word of Jesus. The Catholic Hierarchy is built on the assumption that divine institutions and orders may be changed to suit the times. These two principles automatically separate Baptists and Catholics.

Baptists are automatically separated from Protestants by these same principles. In fact, if everything that Baptists hold were taken from Protestant bodies what remains would be Catholic. If everything that Catholics hold were taken away from them what is left would be Baptist. For instance, immersion is Baptist because of Christ's command; sprinkling and pouring for Baptism are Catholic and rest on the primary assumption of the Catholic Hierarchy that institutions may be changed by human authority. Proxy religion is Catholic; individualism in religion is Baptist. Regeneration by the Holy Spirit through faith is Baptist; regeneration through the sacrament of Baptism is Catholic. The symbolic view of the ordinances is Baptist; the sacramental view is Catholic. Salvation by grace is Baptist; salvation by works is Catholic. The independence of the local churches is Baptist; the overhead control of local churches is Catholic. The democracy of churches is Baptist; Hierarchical control of the churches is Catholic. And on and on we might go.

All of these statements are susceptible to the clearest proof. Indeed, the great founders of the Protestant churches avowed their adhesion to the structural principle of Romanism. In one way or another they all belong to that group, headed by the Catholic church, which adheres to the idea that the reign of Christ in the world is on the basis of domination.

Baptists stand in historic and irrevocable opposition to all forms of Catholic faith and practice, and cannot modify their position to accommodate these churches which hold the same ecclesiastical forms. The supreme, undelimited authority of Jesus Christ is the true and unbending organizing principle of every Baptist church. This principle stands as an impassable barrier between Baptists and all other bodies.

IV

Baptists are not to blame for this separation. They remained with the New Testament while others went away from it. For long weary centuries they have stood by their principles, even to blood and death. In the meantime, they have been the torch-bearers to light the world back to the simplicity of New Testament faith and practice. Baptists should today, candidly, lovingly and boldly accept their ecclesiastical isolation and proclaim their separation for the benefit of the present and future generations. They should stand firmly and faithfully by their principles until all Christians come to unity of faith and practice, and, disregarding the traditions of the elders, shall learn to love and live the Bible.

Baptists are challenging to serve by the principles they hold. It is in vain for Baptists to unfurl their banners to the breeze if they are not prepared to bear these banners onward into the thickest of the fight. They must prove the divinity of their principles by the splendor of their achievements. They have a commission from the Throne and not to fulfill its conditions in the largest and fullest sense is to prove traitors to the King. If they believe that their principles are taught in the New Testament, then they are bound by the most sacred obligations to propagate them. There is no duty more imperial. There is no privilege more sublime. Whatever may be said of Baptists, when they are called to give an account of their stewardship, let it be said before an assembled universe, "They kept the faith."

BAPTIST WORLD CONGRESS IN ATLANTA

By George W. Truett

The eyes of myriads of Baptists, throughout the earth, are now being turned toward Atlanta, for the meeting of the Baptist World Congress, to be held there, July 22-28—only a few weeks hence.

The coming of this, the sixth session of the Congress, gives promise of calling together the largest company of Baptists who ever met together, at one time and place, in all the history of the world. The Atlanta Congress will be the second meeting of the Congress in the United States, the other session being held in Philadelphia, in 1911.

As we look ahead to the fast-approaching Atlanta Congress, surely the hearts of many are fervently saying and praying: "Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ."

The fifth session of the Congress was held in Berlin, in 1934; and, despite certain nervous conditions that then obtained, in certain sections of the earth, the Berlin Congress was the most largely attended Baptist gathering that was ever held in the Old World, and the gracious influences of such Congress have abidingly permeated all sections of the earth.

Our beloved World Secretary, Dr. J. H. Rushbrooke, of London, is now in the United States, to attend various Baptist gatherings, throughout the Southland and Northland, and Canada, in these brief weeks just preceding the Atlanta Congress. It is thrice-blessed that he is thus to be with us, in these vastly important weeks. He and I have been in Atlanta, again and again, and we know of the large and worthy preparations that are being made there, for the coming Congress. Not only are the large hosts of our Baptist people in Atlanta, both whites and Negroes, nobly united and cooperative for the coming Congress, but the earnest interest and cooperation of all the people in Atlanta—that charming "Gate City of the South"—are being constantly manifested, and in the most inspiring ways.

Conditions in certain sections of the world are such that one cannot forecast what the attendance will probably be from such sections. It will be recalled that disturbing conditions obtained in certain sections, prior to the Berlin Congress; and yet, that session had a vast attendance, from all parts of the earth, and its gracious influences continue to gladden and bless the whole world.

Advices have already been received, from all parts of the globe, that splendid groups will soon be on their journey, for the Congress in Atlanta. And in the United States and Canada, the indications have already been received of an unprecedentedly large attendance from all sections of these great lands, where our Baptist people are numbered by millions and millions. Georgia alone, with her more than a million Baptists, will give the Congress a vast attendance. It is not doubted that both the railways and the automobiles will render a notable service, in connection with the Atlanta Congress.

Those who have seen the program of the Atlanta meeting, are thrilled with the most eager interest, and most confident expectations, for such meeting. Those who have been privileged to attend some former session of the Congress do not need any words to explain the fascinating programs of the Congress. The one item on the program, namely, the "Roll Call of the Nations," is worth going on a long journey, both to hear and to see. The two notes, namely, the fraternity and inspiration of our Baptist people, are so magnified in the Congress as to be a blessing to our millions of Baptists, around the encircling globe.

One other word—the most important of all—needs to be said to our Baptist people everywhere, and that word is, let prayer be made, without ceasing, for the Atlanta meeting, to the end that it may be completely dominated by the Holy Spirit, and that Christ's cause

WHY I AM THE KIND OF BAPTIST I AM

By John D. Freeman, Jr.

(Continued From Last Week)

IV. "Close-Communion" Baptist.

The Scripture and history prove that restricted communion is vital to the spiritual welfare of the churches and to the Christians themselves. Paul settled the matter of control over the ordinance of the Lord's Supper when he declared that he had received the ordinance from the Lord and that he committed it to the Church at Corinth I Cor. 11:23), thus implying that churches and not individuals have control over the ordinances. The individual Christian has nothing to do with the form or meaning of either ordinance; neither does he have any right to take them from their proper setting in the church and administer them at will wherever he may please.

I am a close-communication Baptist because I know that our fellowship can never be enhanced and made sweeter by bringing together into one church family peoples who hold contrary views of the Scriptures, and who do not agree as to the meaning and purpose of the ordinances, or the plan of salvation. "How can two walk together except they be agreed?" is a vital question for all church people to ask themselves.

When a Baptist church, or a church of any other denomination for that matter, lays down the bars and admits to the Lord's table any and everyone who may feel led to partake of the meal, it simply renounces its God-ordained right and duty to control those who go to the table, to determine the basis of fellowship within its ranks, to exercise discipline over them, and to protect the table from those who are unworthy. Furthermore, if Paul knew what he was talking about, it is utterly impossible for Christians to take the Lord's Supper when they are not united by faith and practice (I Cor. 11:20). Just as the Jews were commanded to safeguard the Passover and allow none except them of the family of faith to eat it, so does Jesus expect His followers to do with the Lord's Supper. If we fail to do so, we suffer the inevitable displeasure of the Lord and the consequent weakening of our forces.

(To Be Continued)

WOMAN'S COLLEGE AS SEEN BY A YANKEE

By Prof. W. E. Fairman

My first trip to southern Mississippi and to Woman's College was made about two years ago during the month of March. As I drove down the Valley of Virginia into Tennessee, across the Volunteer State and into the Magnolia State, I could not help but be impressed by the changes in climate. From the land of snow, ice, and sleet into the warm sunshine of the Sunny South! Northern Mississippi seemed like an early June day in New England—but Southern Mississippi surely turned my thoughts to July.

Hattiesburg seemed especially attractive and a very desirable city in which to live. It is so near to the "Heart of the Old South" with its traditions and beauty spots. Hattiesburg is large enough to afford all the necessary advantages of life, yet small enough for that enjoyable quiet which is so essential to happy living.

From Woman's College campus, only a few hours are required in which to motor to Belingrath Gardens, to Mardi Gras, to the Land of Evangeline, to the Gulf Coast, to the antebellum homes in Natchez, to Vicksburg, to Jackson, and back to a spot just as lovely as any along the tours—to Mississippi Woman's College, the Beautiful.

To my surprise, I learned that many of these trips are included in the college program; some of them without added expense to the students.

It is said that Coliseum Church, New Orleans, has called as pastor Rev. R. H. Whittington at present pastor of Trinity Church in that city.

may be greatly advanced, and His name glorified, throughout all the earth.

AWARDS MADE AT WOMAN'S COLLEGE

At the recent commencement exercises at Mississippi Woman's College, the following awards were made for outstanding work by students during the past session: Mathematics Recognition of Southern and Nationwide Scope to Misses Cleo White of McComb; Mary Emma Fancher of Louisville; Nina Pearl Byrd of Runnelstown, and Louise Tate of Hattiesburg.

Miss Mary Elizabeth Ainsworth was presented the W.M.U. Scholarship to House Beautiful in Louisville, Ky., and Miss Cleo White was awarded the W.M.U. Scholarship to Mississippi Woman's college for next year. For the best acting for the year, the Alpha Psi Omega award went to Miss Dorris Cockerham of Gunnison.

Other Awards

For keeping the best rooms during the past session, Miss Helen Germany of Centreville, and Miss Wilma Lee McDaniel, Kentwood, La., were presented with gifts. Hazel Fuller, Okalona, was recognized for writing the best freshman essay, and Miss Maxie Stonerod, Pittsburgh, Pa., was presented the Johnson award for the best freshman for the year. The Ross award for the best senior essay went to Miss Ruth Covington, Shubuta, and recognition to Miss Jimmie Reese, Sheeley.

The Balfour Key presented to the best all-round student of the year went to Miss Evelyn Fancher of Louisville.

THEOSOPIY

A. L. Goodrich

Modern Theosophy began as a miracle club in New York City in 1875 under the leadership of Madame Helen P. Blavatsky, aided and abetted by H. S. Olcott and W. Q. Judge. She claimed to have come in 1873 from Paris to New York at the directions of spirits. In 1887 led by Madame Blavatsky, the Miracle Club blossomed into the Theosophic Society. Later Bishop Ledbetter of the Literal Catholic church joined the cult. In 1891 Mrs. Annie Besant became the guiding genius of the movement. When hardly out of her teens, in 1867, Mrs. Besant had married an Anglican clergyman. In 1873 she left him and joined the Catholics, then the Agnostics, then the Atheists. Later she met Madame Blavatsky and insisted on believing nothing, got to believing everything. Some Theosophists insist that she was an incarnation of the famous Italian philosopher, Giordano Bruno. The original society has grown to 1500 branches over the world with 40,000 followers, 20,000 of them being in America. Headquarters are maintained in Adyar, India.

In its present form Theosophy owes much to Madame Blavatsky, who was a woman of cyclonic energy, moderate erudition, and amazing ingenuity. She constantly refused to reveal details of her early life. Hence little is known. She was Russian with some teutonic blood. Her early years were characterized by a high temper and a roving disposition. She smoked incessantly, boasted that she was absolutely free of sex feeling and had an imperious will. Her enemies called her ferocious; her friends regarded everything she did as a revelation of her other-worldliness. Her death occurred in 1891, but her friends said, "She was recalled because we had failed her."

One biographer says she married General Blavatsky to spite her governess who remarked that a girl of her temper couldn't ever marry old General Blavatsky. Three days later the general had proposed. A few days later she repented and after three months she left him.

During the next 25 years her roving took her to Texas, Cuba, Egypt, India, the Louisiana Creoles, Mexico, and the Indians of Quebec.

Madame Blavatsky claimed to have met in the trans-Himalayas fortress of Tibet, certain members of the Great White Brotherhood. These, according to the madame, were the dispensers of world wisdom which they had accumulated from the foundation of the cosmos. "The fruit of the work of thousands of genera-

tions of adept years with the mountain gorge would be unab reported certa gathered in m wisdom from t teachers have i the cosmos.

According Cleather, about these masters agent, Madam could give out of truth as the that in 1851 though she ha hood.

In 1896 wa oirs of Helen the Spirit-W pendence of al vision of G. things of tru life and the e Given to my Wade—H. P.

1. Doctrine progresses—they are as animals.)

2. Reembo

3. It has

He is trans

has said, "C

of words y

4. The ad

5. Establ

race will be

a continent

country wi

the Cult.

6. Exoga

creating a

7. Veget

8. You c

you wish

9. We a

ray is fro

10. The

seeks pro

portunities

comes a

some ma

(usually

return to

to house

Physical

Astra

she meas

than the

and exte

to get v

lieve tha

bodies a

bodies.

out. The

Lowel

follows:

long pa

of the M

civilizat

far cen

or typic

for the

note of

Theoso

follows

to com

Loui

gree o

Rushin

Rev.

retary

Secret

Thursday, June 8, 1939

tions of adept seers." She spoke of millions of years with the nonchalance with which we speak of decades. Mrs. Besant claimed that in a mountain gorge of Tibet were volumes of wisdom so numerous that even the British museum would be unable to take care of them!!! She reported certain collections of manuscripts gathered in mountain gorges which contain all wisdom from the time writing began! Their teachers have guarded these sacred mysteries of the cosmos.

According to her biographer, Alice Leighton Cleather, about the middle of the 19th century, these masters of wisdom began to prepare an agent, Madame Blavatsky, through whom they could give out to the world as much of the light of truth as the cyclic law permitted. It is claimed that in 1851 she met her master in the flesh, though she had known him physically since childhood.

In 1896 was published: "The Posthumous Memoirs of Helena Petrova Blavatsky, Dictated from the Spirit-World, Upon the Typewriter; Independent of all Human contact, Under the Supervision of G. W. N. Yost, to bring to light the things of truth; and to affirm the continuity of life and the eternal activity of the soul immortal. Given to my astral friend and associate, Jos. M. Wade—H. P. B."

Some of Its Chief Tenets

1. Doctrine of the Mastern???? (That life progresses—that beings exist unseen to us as they are as much above us as we are above the animals.)

2. Reembodiment or Reincarnation.

3. It has little to say of God. To Theosophists He is transfused divine essence. Or as Ferguson has said, "Or any other ambiguous combination of words you may prefer."

4. The advent of a world teacher is imminent.

5. Establishment of a new Root Race. This race will be founded probably in California or on a continent slowly rising out of the Pacific. This country will be inhabited by the inner circle of the Cult.

6. Exogamy will be forbidden, for purpose of creating a colony of super men and super women.

7. Vegetarianism.

8. You can decide in various incarnations whom you wish as parents and what sex you will be.

9. We are just divine sparks from God as a ray is from the sun.

10. The Great White Brotherhood constantly seeks promising men and thrusts special opportunities on their path. Later the man becomes a Chela. He is then taken in charge by some master and much instruction is given, (usually during sleep). Later he decides on a return to earth, and must find a suitable body to house the soul.

Theosophical Planes

Physical.

Astral. Mrs. Besant says, (We wonder how she measured it) that the astral body is larger than the physical body by ten or twelve inches and extends around the physical body, unable to get very far from it. She would have us believe that some are able to deposit their physical bodies and wander far afield with their astral bodies. Its inconsistencies need not be pointed out. They stand out like warts on a flapper's face.

Lowell Thomas summarizes their beliefs as follows: Each age of the world from the æon long past the Lemurians, who lived on the banks of the Mediterranean, and the Atlanteans, whose civilization sank beneath the ocean waves in far centuries of geologic time, has had a MAN or typical man who sets the example to humanity for the race that is to come and strikes the keynote of its religion. The man of this age say the Theosophists is the Lord Gautama Buddha. The follows: Each age of the world from the æon to come.

—BR—

Louisiana College recently conferred the degree of D.D. on three of its alumni: Revs. S. C. Rushing, C. W. Caldwell and A. S. Newman.

Rev. Shirley Briggs who has been student secretary at Louisiana State University became Secretary of the Louisiana Brotherhood, June 1.

Mississippi Baptists

Your Secretary Says:

"LOVE NEVER FAILS," I Cor. 13:8b

"If my people, which are called by My Name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land. Now mine eyes shall be open, and mine ears attend unto the prayer that is made in this place."—2 Chronicles 7:14-15.

I

A warm spirit of evangelism will solve more problems, produce more spiritual fruitage, and cure more ills than anything we know. Telling men about Jesus warms the heart. More evangelism means more business for Christ Jesus.

II

"Our God Marches On!" Mississippi Baptists—Southern Baptists March with Him!

Our Home Mission Board last year reports 371 missionaries, an increase of 41 from 1938, in 756 mission stations, distributing 29,226 Bibles and testaments, and over 790,000 tracts. They preached 29,454 sermons, led over 5,250 to Christ as Saviour and baptized 3,835. They received \$513,841.80.

Our Foreign Mission Board last year reports 437 active missionaries, baptizing 16,207 persons. They received \$1,130,083.93. We still believe in evangelism and missions.

III

One of our greatest obligations is in spreading information. It is often amazing to hear of errors existing in the minds of some people. Recently in a minister group, a pastor said his church had the idea the Orphanage was left out of the Co-operative Program.

State Mission Funds are divided as follows:

State Missions	25%
Christian Education	25%
Orphanage	6%
Ministerial Education	3%
Mississippi Baptist Hospital	1%

Give the truth tongues and feet and hands, and hearts to beat in order that others may know it.

IV

While on distribution of funds it might be well for us to get the 1940 distribution for South-wide and world-wide causes as follows:

Foreign Mission Board	50 %
Home Mission Board	23 1/3%
Relief and Annuity Board	10 1/3%
Sou. Baptist Theological Seminary	4 1/5%

Southwestern Baptist Theo. Seminary	4 1/5%
Baptist Bible Institute	4 1/5%
W.M.U. Training School	8/15%
American Baptist Theo. Seminary	1 %
Southern Baptist Hospital	2 1/5%

Practically all of that goes for causes directly and actively promoting evangelism and missions.

V

Baptist Hundred Thousand receipts are divided as follows:

Foreign Mission Board	18 %
Home Mission Board	29.7 %
Sou. Baptist Theological Seminary	18 1/3%
Southwestern Baptist Theo. Seminary	20 1/3%
Baptist Bible Institute	12 1/3%
Baptist Hospital in New Orleans	1.3 %

VI

Questions come into the office from the field due to special appeals for monies to be sent direct rather than through this office. We gladly answer all questions.

This office promptly remits once a month all monies received for all agencies and institutions. The bookkeeper states the offer has been made to remit twice a month or once a week to institutions or agencies desiring it. None have asked for that. All seem to be satisfied with the monthly remittance.

This office will continue playing the game according to the rules of the game, as we have information. Others will make their own decision. We just want to go along with our Lord and with our brethren.

VII

We call attention to the fact that in all the approximately half hundred associational meetings, and many church services beside, we have tried to speak a good word for all His work, leaving out none! Foreign Missions, evangelism, 5M Club, Orphanage, Hospital, Baptist Record, Ministerial Relief, Pastoral Help, Building Fund, Christian Education, and all the rest.

In addition, we have written hundreds of letters about His work, and given away thousands of tracts. "Our God Marches On!" We would go with Him!

VIII

As this is written we are in the process of paying \$18,000 interest on Christian Education, now due.

Pastors, treasurers, Five M Club members would help greatly by sending monies in at once. Thanks.

IX

You will note tremendous gains for May in Co-operative Program receipts:

	Co-op. Program	Designated	5M Club
1938	\$6,421.11	\$6,732.46	\$1,746.85
1939	9,438.63	6,219.58	1,341.76

SUMMARY OF SOUTHERN BAPTIST GAINS IN 1938

Items	1937	1938		
Churches	24,844	24,932	Gain	88
Ordained ministers	21,689	22,075	Gain	386
Baptisms in year	204,567	256,814	Gain	52,247
Church members	4,595,602	4,770,185	Gain	174,583
Sunday Schools	23,311	23,514	Gain	203
Enrollment in S. S.	3,211,707	3,368,851	Gain	157,144
Baptist Training Unions	35,353	38,202	Gain	2,849
Enrollment of B. T. U.'s	742,201	805,945	Gain	63,738
W. M. U. Organizations	34,594	38,597	Gain	4,003
W. M. U. contributions	\$ 2,357,003	\$ 2,614,556	Gain	\$257,553
Church houses	22,739	22,824	Gain	85
Pastors' homes	3,772	3,868	Gain	96
Value of all church property	\$206,668,413	\$210,446,838	Gain	\$3,778,425
Gifts to local work	\$ 26,563,537	\$ 29,466,811	Gain	\$2,903,274
Gifts to missions and benevolences	\$ 5,702,150	\$ 5,798,529	Gain	\$96,379
Total gifts	\$ 32,265,687	\$ 35,265,340	Gain	\$2,999,653
				(Gain of 9.3%)

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.
 Personal Service—Mrs. A. L. Goodrich, Clinton, Miss.
 Vice-President—Mrs. G. W. Riley, Clinton, Miss.

President—Mrs. Ned Rice, Charleston, Miss.
 Executive Secretary—Miss Fannie Traylor
 Young People's Secty.—Miss Edwina Robinson
 Mission Study—Mrs. W. A. Bell, Jackson, Miss.

Stewardship Leader—
 Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.
 Training School Trustee—Mrs. J. L. Johnson, Jackson, Miss.

The Tuesday evening session of the W.M.U. Annual meeting in Oklahoma City was one of the high hours of the Convention, when a pageant, "Yesterday, Today and Tomorrow," was presented. In a very effective manner it featured the victories of the Golden Jubilee and Missionary Education of Young People. More than two hundred young people and many adults were used in this presentation. The Jubilee victories of the various states were presented on lavender and gold scrolls and a lovely, satin scroll with the Southwide totals was presented to Miss Malory for safe keeping.

As the voice of Tomorrow spoke and we viewed the young people, their interest and consecration, we realized that truly "tomorrow walks in today." It caused us to want to be more faithful in giving missionary education to our young people.

Excerpts from the Report of Young People's Work

As the echo of the Golden Jubilee trumpets is caught up into the melody of time past, we listen eagerly for songs of achievement in the 1938 records. Swelling choruses of 354,243 young people are singing their distinctive hymns in 24,271 missionary education organizations, a net increase of 3100 organizations. Listening one can separate the sound of their voices.

The sweet inaccuracies of 109,656 children in 6,871 Sunbeam Bands promise that they are learning to shine for Jesus. In the singing of little children is forecast their interest, and one may be encouraged by the fact of this host of children growing in consciousness of God's love for children everywhere and in understanding of how children can help tell others about Him. During the year 1,015 new Sunbeam Bands were started, but somewhere along the months Sunbeam leaders grew discouraged because of lack of cooperation from the W.M.S. perhaps, so that the 6,871 Sunbeam Bands reporting at the close of the year is only 691 more than the total 1937 number. At the end of our fifty years, we must as Woman's Missionary Union still be repeating the advice of our early leaders, their urge to see the never-to-be-recaptured value of these impressionable years. How long will we fail Christ who continues to set the child in our midst?

Catching up an old plan for establishing contacts for missions with mothers of new babies. W.M.U. brought out in 1938 a lovely greeting prayer card to be given by a W.M.U. visitor to such mothers. It is our expectation that friendliness to the mother at the entrance of the new life into our teeming world will cultivate or develop the missionary interest of the mother, so that the child will naturally be brought into Sunbeam Band at the fourth birthday.

"I saw tomorrow passing by
 On little children's feet,
 And in their forms and faces
 Read her prophecy complete.

"I saw tomorrow look at me
 From little children's eyes,
 And thought how carefully we'd teach
 If we were wise."

Above the soft children's voices we hear of those of growing girls enthusiastically singing, "We've a Story to Tell to the Nations." In 8,703 Girls' Auxiliaries we have 109,416 members. 1938 was their silver anniversary and in it by continued growth they kept their position as the largest denominational organization for girls in the world, welcoming separate Junior and Intermediate Girls' Auxiliary manuals and a Guide for Counselors of Girls' Auxiliary.

Royal Ambassadors number 5,316 R.A. chapters with 47,745 Royal Ambassador members. In these days of tense and tragic international affairs it is imperative for Baptist boys to recognize that the message of reconciliation is the world's hope.

"O Zion Haste" sing 77,423 Y.W.A. members of 5,381 Young Woman's Auxiliary organizations; 105 are Ann Hasseltine or College Y.W.A.'s; 23 are Grace McBride or Hospital organizations, the rest are in our churches, all groups of splendid young women devoted to the cause of which they sing, "Publish glad tidings, tidings of peace, tidings of Jesus, redemption and release." In order to know more about the progress Christ's Kingdom is making and how better to help its advance, Y.W.A.'s held 3,977 mission study classes during the year.

Some 1,013 Y.W.A.'s gathered from sixteen southern states at Y.W.A. Camp, June 21 to July 1. In keeping with the Golden Jubilee Year the theme was "Living Up to Our High Heritage" and the song was—

"Forward through the ages
 In unbroken line,
 Move the faithful spirits
 At the call divine."

The magazines, "World Comrades" and "The Window of Y.W.A." continue to be useful in the Kingdom. Self-supporting, without advertisements, "World Comrades" list reached 22,478 and "The Window of Y.W.A." 11,359 in 1938. As the importance of good reading matter to offset the deluge of 3,000 different monthly magazines, many trashy and worse than worthless, is understood young women are seeing the importance of having individual subscriptions to "The Window of Y.W.A." and mothers are the more taking "World Comrades" for the children and youth in Baptist homes.

All will rejoice in the 2,967 churches having full graded Woman's Missionary Unions consisting of at least the five W.M.U. graded organizations for women and young people. Often these churches are so wise and zealous as to have six or more young people's organizations, providing for Junior and Intermediate ages within the Royal Ambassador or Girls' Auxiliary organizations. The 417 A-1 full graded Woman's Missionary Unions is an increase of 106 over 1937 and this is splendid, for maintaining each organization at an A-1 standard of activity requires both earnest effort and fervent prayer coupled with a real desire to achieve in this important work for the Master.

In the fall of 1938 the southwide committee on education composed of the state and southwide young people's leaders met at Blue Mountain College for three busy days of conference. The atmosphere of this outstanding Christian school, the graciousness of faculty and student body alike provided ready background for study and added pleasant relaxation moments between prolonged hours of work. Several of the professors kindly spoke on educational and psychological matters pertinent to missionary education, with question and answer periods which were most helpful. This second such conference proved most beneficial.

In the Personal Service Conference in Oklahoma City we received many fine suggestions. Mrs. Whitaker, our Southwide Personal Service Chairman, is asking Personal Service Leaders to read the book of Acts and for us to look for the following points as we read:

1. The number of prayer meetings
2. Number of converts
3. How the Holy Spirit carried

4. How the converts were secured
5. How all classes were reached
6. How joy and faith and the Holy Ghost work together
7. How different results were had in different places

8. How suffering and joy went hand in hand. I trust that each one of you have had an opportunity this month to visit some shut-in, that you have helped the sick and needy. Let's make a special effort to provide ways for people to get to church.

Vacation Bible School time is here again. There is a place for all of us there and let's help enlist College students for this important work too. —Mrs. A. L. Goodrich.

We as Southern Baptists are thinking especially about evangelism this year. I verily believe that through our Personal Service work in our Missionary Societies we can truly present our Savior in a most appealing and effective way. After all, Personal Service is winning people to Christ, building them up in Christ, and sending them out for Christ.

Personal Service is progression, the highest type being soul-winning and Jesus the best example. He talked with the woman at the well, she went into the city telling others. Philip brought Nathaniel, Andrew brought Simon.

Some one has said that the three fold aim of Personal Service is soul-winning, manifesting Christian fellowship and development in Christian service. Thus the chief channels through which Personal Service is conducted are soul-winning and community activities. Soul-winning is the most important task. It is the heart of Personal Service. Without this heart our community activities are lifeless and dead. Through all our work, we must have this desire, this aim—to make Christ known in His regenerating power.

Mrs. Lawrence says in her Guide Book that, "It will help to define Personal Service if we ask ourselves when undertaking any task, 'Does this help me to present Jesus as Savior to some one?' Measured by this motive Personal Service will grip the hearts and lives of our women and young people."

During a conference at Ridgecrest, Y.W.A. Camp, one said that Personal Service meant presenting the Savior. The question was asked, "How can one most effectively through organized Personal Service present the Savior?" The answer is by a knowledge of Jesus, a deep spiritual life and a sympathetic understanding of people.—Mrs. J. S. Riser, Blue Mountain, P. S. Chairman of District IV.

The Intermediate G.A. house party at Castalian Springs July 14-17.

The Royal Ambassador Camp at Castalian Springs is from June 6 to June 13. Intermediates five days and Juniors four days.

We rejoice with Rev. and Mrs. C. J. Olander in the recovery of one of their children from serious illness, meningitis.

Pray for the revival this week in Monticello, where Pastor D. O. Horn is being assisted by Rev. W. A. Green.

Beginning the third Sunday in June Rev. Bryan Simmons will assist Pastor A. M. Overton in a revival meeting at Fulton.

Dr. Edgar Godbold speaking of the report on "Denominational Papers" at the Southern Baptist Convention says: "We have felt all along that this report has no place on this program because these papers do not belong to the Southern Baptist Convention."

Thursday, June 8, 1939

The Baptist
 Published every T
 Mississippi Bapt
 Boar
 Baptist B
 Jackson, M
 D. A. McCALL,
 P. I. LIPSE
 A. L. GOODRICH
 DESCRIPTION: \$1.5
 adva
 Entered as second
 at the Post O
 under the Ac
 RENEW PROMPT
 renewal prompt
 as well as the
 a change. If you
 your name
 list.
 Ordinary notices, w
 of resolutions o
 notices of 25 w
 these amounts
 word, which must a
 Our Advertising D
 Jacobs List, Inc.
 Office: E. L.
 Office, 40 W
 T. J. J. Archie W
 Chicago, Ill.; Geo. I
 Ark. 500 National
 Kansas City, Mo.;
 Ave., Asheville
 223 Park Drive, N.

East M
 Depa
 By R. L

WILLIAM
 On May 13,
 Wilkerson dep
 was about 80
 near Daleville
 but he was b
 House, Nesh
 was for years
 com. If I mis
 several years
 Baptist Assoc
 our very bes
 spected by al
 his death is
 Baptist cause
 state.

The
 Jesus said
 the world,"
 ciples. Then
 your light
 that they m
 and glorify
 in heaven."

1. What
 good works.
 "let" his li
 shine. Rem
 his good
 glorify him
 Heavenly
 "before
 your light
 works, the
 doing thin
 is under
 "And g
 is in heav
 to show-
 works are
 must be u
 pose in m
 in heav
 will be
 manded
 them be
 God. Pau
 manship,
 unto god
 before o
 in them.
 Miss
 ville Ba

Thursday, June 8, 1939

The Baptist Record

Published every Thursday by the
Mississippi Baptist Convention
BoardBaptist Building
Jackson, Mississippi
D. A. McALL, Cor. Secretary
P. I. LIPSEY, Editor
A. L. GOODRICH, Cir. Manager
Subscription: \$1.50 a year, payable in
advance.
Entered as second-class matter, April 4,
1911, at the Post Office at Jackson, Mis-
sissippi, under the Act of October 3, 1911.RENEW PROMPTLY: Please send in
your renewal promptly and give your old
address as well as the new when writing us
for a change. If you do not send in your
renewal your name will be dropped from
the list.
Obituary notices, whether direct or in the
form of resolutions of 100 words, and mar-
riage notices of 25 words inserted free. All
other notices will cost one cent a
word, which must accompany the notice.Our Advertising Department is in charge
of Jacob List, Inc., Clinton, S. C. Soli-
citing Offices: E. L. Gould, Manager, New
York Office, 40 Worth Street, New York.
J. J. Archie Willis, 162 E. Ohio Street,
Chicago, Ill.; Geo. F. Dillon and Julian A.
Clark, 500 National Fidelity Life Building,
Kansas City, Mo.; G. H. Ligon, 421 Bilt-
more Ave., Asheville, N. C.; J. W. Ligon,
220 Park Drive, N. E., Atlanta, Ga.East Mississippi
Department

By R. L. BRELAND

WILLIAM H. WILKERSON

On May 13, 1939, brother Wm. H. Wilkerson departed this life. He was about 80 years old. He died near Daleville in Kemper county, but he was born and reared near House, Neshoba county, where he was for years a useful Baptist deacon. If I mistake not he was for several years clerk of the Oktibbeha Baptist Association. He was one of our very best men, loved and respected by all who knew him, and his death is a distinct loss to the Baptist cause in that part of the state.

The Shining Light

Jesus said, "Ye are the light of the world," speaking to His disciples. Then He said to them: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."—Matt. 5:16.

1. What is our light?—"Your good works." Every Christian should "let" his light shine, not make it shine. Remove the hinderance, let his good work be seen; not to glorify himself, but to glorify the Heavenly Father. 2. Where shine?—"before men." Unless they see your light, which is your good works, they cannot know you are doing things for God. So your light is under a bushel. 3. Why shine?—"And glorify your Father which is in heaven." If for self-glory, or to show-off ourselves our good works are darkness. All our works must be unselfish with only one purpose in mind, "to glorify our Father in heaven." Otherwise our works will be darkness. We are commanded to do good works, to do them before me, to the glory of God. Paul says: "We are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."—Eph. 2:10.

Miss Ruth McCormack of Coffeeville Baptist Church tells of the

B.T.U. She reports 7 interested Juniors of which she is leader. She also leads the Sunbeams. Mrs. Sellers Denley conducts the Story Hour for the children.

I recently had a pleasant visit from Mrs. R. W. Walker of Jackson, Miss., who is visiting her sister here in San Antonio. Mrs. Walker is a friend of my niece, Mrs. Gresham, and she called to see me at her request. They are workers together in Calvary Baptist Church, Jackson, Miss.

Rev. S. J. Rhodes is pastor of Gillsburg Baptist Church in South Mississippi. A recent letter from him stated that the liquor business and other conditions are retarding the church work, being located on the Louisiana state line. Brother Rhodes was located at Oakland, Yalobusha county, a few years ago.

An appreciated letter from Mr. and Mrs. Olen Nicholson, teachers in the Coldwater Consolidated School, Neshoba County, tells that the church work is going along with interest. Mrs. Nicholson is also a teacher in the Sunday school, one of our finest ladies. Her husband is also teacher in school and church.

Recently I received a sweet letter addressed to "Dear Daddy." She signed up, "Big Girl." She would not reveal her name, but said she would write again. All right, "Big Girl," write your letters and use your pleasure about revealing yourself.

The evangelistic season in the rural churches will soon be here. May the revival spirit be with these churches and splendid devivals be reported. I have been in many splendid revivals in rural churches. I would be delighted to be in a few this summer. Let us be praying.

BOWMAR AVE., VICKSBURG

It was my happy privilege to be with Pastor J. M. Cook and his good folk at Bowmar Avenue, Vicksburg, Miss., from May 1-11 in a series of revival services. This was my second visit to this church for a meeting, and I enjoyed the last meeting better than the first, for somehow we seemed to understand one another better.

Brother Robert Cooper of Aberdeen, Miss., led the singing. Brother Cooper is a splendid fellow to work with in a meeting. He not only knows the Lord, but he knows folk and knows how to get them to sing. The Baptist churches of the state ought to keep brother Cooper busy for he is too valuable a man to ever be idle.

Rev. J. M. Cook surely is one of God's good men. He is one of the finest fellows I have ever had the privilege of working with. He certainly knows how to look after a visiting pastor, and make his work easy. The results of the meeting have already been given in Baptist Record.

Brother and Mrs. Rogers and a goodly number of the folk from the First Baptist Church of Vicksburg attended the services with regularity. There certainly is a good spirit manifested between these two churches. While in Vicksburg I was entertained in the love-



Five former Blue Mountain girls, students in the W. M. U. Training School, Louisville, Ky.: Rowena Gunter, Theresa Anderson, Georgia May Ogburn.

ly home of Mr. and Mrs. Key Woods.

Our work here in Water Valley is going along in a splendid way. Good attendance upon all the services of the church.

Next week I will be with brother E. G. Evans and his folk at Pace. Please remember us in prayer during this revival meeting. This makes our third meeting in Pace.—W. C. Howard.

S. S. ATTENDANCE JUNE 4, 1939

Jackson First Church	990
Jackson Davis Church	245
Jackson Northside Church	121
Jackson Griffith Church	686
Jackson Daniels Church	110
Vicksburg First	527
Arlington	76
Glenfield Church (Union Co.)	76
Meridian 41st Ave.	303
W. Laurel Baptist Church	522
Shuqualak	141
Springfield (Scott)	101
Shelton (Jones Co.)	130
Centreville Church	103
Utica Church	106
Enterprise Church	81
Meridian First Church	740
Crystal Springs Church	256

B.T.U. ATTENDANCE JUNE 4

Jackson First Church	212
----------------------	-----

Jackson Davis Church	145
Jackson Northside Church	51
Jackson Griffith Church	271
Vicksburg First Church	145
Crystal Springs Church	93
West Laurel	191
Utica Church	51
Shelton Church	46
41st Avenue Church	40
Glenfield Church	47
Daniels Church	80

The Southwest Mississippi Baptist Ministers Conference meets Monday morning, June 12 at 10 o'clock at First Church, McComb. An attractive program has been arranged which includes Rev. Wyatt Hunter's report on the S.B.C.

SUBSCRIBE TO THE BAPTIST RECORD

For Better Baby Chicks
Buy
CLAYTON'S FAMOUS
STRAINS

U. S. Approved—Pullorum
Tested Baby Chicks
10 Popular Varieties—Sexed or
Unsexed—Write for Guarantee
and Price List. Address:

J. P. Clayton
MISSISSIPPI HATCHERIES
Dept. L. Jackson, Miss.

Sunday School Lesson

By BRACEY CAMPBELL

Lesson for June 11

PRESCRIPTIONS FROM THE GREAT PHYSICIAN

I Corinthians 1:1-3, 10, 11; Gal. 1:1-7; 3:1-29; Thess. 1:1; 4:9-5:22.

—O—

I. The Church at Corinth: Disease and Remedy.

When Paul wrote his epistle to them, the brethren at Corinth had become woefully divided. The members of the household of a certain Sister Chloe had sought Paul out at Ephesus and told him of the sad state into which the church at Corinth had fallen. Of course Sister Chloe was doing the will of the Lord when she caused the preacher to be told of the state of things at Corinth, but I am not positively sure that all the sisters who tell the preacher things touching the state of the church are under the direction of the Holy Spirit.

The church at Corinth was divided. The cause of the division was a contention over the matter of preachers. Some members wanted to follow one, and some, another—Paul, Apollos, Cephas, and some even contending that they were for Christ. The larger part of them were against Him by His enemies from Jerusalem, and from other points where his teaching of the gentiles had aroused opposition from the Jews, both the converted and the unconverted. They were men imbued with Jewish leanings in consequence of which they were determined to undermine Paul's influence and, if possible, to lead the Corinthians to set him at naught altogether. They seem to have charged him with a number of faults and shortcomings.

Paul was not eloquent, was ignorant of the rules of rhetoric, was a physical runt, and did not possess the essential qualifications of an apostle. He had not been among the disciples of the Lord, while his conduct plainly showed that he and his companion Barnabas did not possess authority co-ordinate with that of the twelve. Paul's doctrine was all unsound, because it did not jibe with theirs, he was just a renegade Jew. So these critics went after Paul. They accused him of having thrown off the yoke of the Jewish lay, whereas the original twelve had all observed it as binding upon the conscience of the Christian. Of course this criticism of Paul had all the more weight and threatened all the more serious consequences because there had grown up a tendency to estimate the worth of men in terms of their personal gifts and attractiveness, rather than by their spiritual power and calling from God.

All this his Lord knew and made known to Paul. He did not go about to defend himself as a primary object of his epistle, but he undertook to divert the attention of the Corinthians from himself and the other brethren in whose names the

divisions had been made, to the Lord Himself. "What, then, is Apollos? and what is Paul?—ministers by whom ye believed, and each endowed as the Lord decided. I planted, Apollos watered" (cultivated); "but God prospered it. Consequently, the planter is nothing, nor the waterer; but God Who prospered it" (I Cor. 3:5-8).

The breach had come over personalities, a quarrel over preachers. The remedy in this case is for them to recognize all teachers as fellow-servants of the Lord with themselves, to teach them the way and lead them in the way of the Lord. Above any discursive method of imparting truth, better than any method which ended in telling people anything by word of mouth, the Lord sent Paul to be to these Corinthians an example of what a Christian ought to be. So Paul could say, "I advise you to become imitators of me" (I Cor. 4:16). That is a very dangerous piece of advice for any man to give his friends unless he knows that his life will bear the searchlight of close investigation. But in the case of one who is striving to do the will of God, and is conscious of this one only purpose, to walk within the circuit of His will, it may be modestly given. Worthy of very slight respect is any religious teacher who contents himself with telling people, "Do as I tell you, and not as I do."

II. Beware, Ye Stirrers-Up of Strife!

"However, as some may be elated at my failing to come to you, I will come soon, if the Lord will permit. And I will know not the talk of the boastful, but the power; for the Kingdom of God is not in talk, but in power. What do you want? Shall I come to you with a rod, or with a loving and gentle spirit?" (I Cor. 4:18-21. Fenton). The Lord could speak tender words through the lips of Paul. The finest song of Christian love ever written, the 13th chapter of this epistle, was given under his hand, but that must not mean that men are to presume that all meanness and godlessness will be excused. For the man who disregards the advice and gentle chastening of the Lord, something more severe awaits, and it is of a nature so severe that men will do well to avoid it.

The most terrible fate of which I know is awaiting those who stir up strife in a church, to the injury of that church. "If any man corrupts the temple of God, God will waste him away: for the temple of God is holy" (I Cor. 3:17. Fenton). He has just told them that they, the body of them, make the temple of God in Corinth. He goes on to say that if any man among them pulls this temple to pieces, God will pull him a-pieces. If any man will deliberately ruin a church from any selfish motive, God will waste him away. Did you ever see that awful prophecy fulfilled? A man, a preacher, maybe, leads a church quarrel, heads a faction in a church fuss designed by the leader to secure some selfish end. He may secure his purpose, accomplish his design. But did you watch him afterward? Have you seen him waste away, wither in his in-

fluence, work with abating power, live in a narrowing circle, till the light of his life went out in gloom? I have seen that thing occur. Brethren, there is one thing of which I am just a bit more afraid than of anything else I know, and that is, I am afraid of having part in any effort to wreck or injure a church, or even to hinder its progress. I have seen men who did some one or another of those things, and then I have seen them afterwards.

III. Esteem of Religious Leaders.

I Thessalonians 5:12, 13.

The text now shifts to the first epistle to the Thessalonians, and we find our brother here advising his readers as to how they are to positionize themselves with reference to the men into whose hands they have committed the task of special service in the household of God. What ought to be the attitude of the brethren all to the deacons, the trustees of the church property, the leaders of the music, the teachers in the Bible school, the pastor of the church? Church members ought at least to

1. Know these people. Do you know under what circumstances your pastor lives? Are you leaving him to exist on the lower edge of poverty? Are you content to see his wife and children shoddily dressed? to see him shabby in his attire, because your parsimony has deprived him of the means to buy neat clothes? or to see his children grow up with narrowly restricted advantages to become a reproach to the community and the church?

Do you know well-to-do people who grind the face of their preacher while they lavish upon their own living on a luxurious scale more than they pay the church? Do you know a deacon who is willing to pay his pastor just as little as he can force his pastor to take, while he spends more than he gives the church on things he could as well or better do without? What do you think of the religion of that sort of a deacon?

2. Esteem them.

Paul brings from the Lord the direction that they are to be esteemed very highly for their work's sake. A man who adorns the gospel of the Lord deserves the esteem of his fellow-Christians not only, but they do well to render such esteem. Let a man of sense see the sort of man you hon-

or, and he will know just about what to think of you. Is your pastor a worthy man? And you do esteem and honor him and point your children to him as an example of what a Christian is? Then I know how to estimate your worth as a man and a citizen of your community.

You do well to honor the man, when the man is worthy, aside from any consideration of his position. But when you have the double reason of a good man in a big place, you ought for your own sake to be doubly sure that you rightly honor and highly esteem him. Think again of the work he does. It is the most important that a man can do for you and your children. If you highly esteem the good physician who labors for the restoration of the health of your sick wife or child, you ought also highly to esteem the man who toils far into the night of every day to dig from the mines of Christian truth the nuggets which shall adorn your life and the lives of all your own.

SOME FACTS NOT FANCIES ABOUT MISSISSIPPI WOMAN'S COLLEGE

Every 1938 graduate employed.

Every Music Major engaged to teach music.

Every B.A. graduate employed in the field of her choice.

Every Secretarial Science Major employed in commercial work or in high school teaching.

Many of the 1939 seniors have already taken their choice of positions from among several offers.

Students are in attendance from eleven states.—Adv.

Higley's S. S. Quarterly Free
Also ask for catalog of the finest line of
Christian Workers Supplies in this country.
AGENTS WANTED. Write

THE HIGLEY PRESS
Dept. J. BUTLER, IND.

A GUIDE TO BUYERS

Bibles, books, hymnals, church supplies advertised or announced in this paper may be ordered from our store at publisher's prices.

BAPTIST BOOK STORE
500 EAST CAPITOL ST., JACKSON

Kennington's

"Mississippi's Best Store"
—JACKSON—

Always For

QUALITY
and NEW STYLES

Hot Weather is Here— Beware of Biliousness!

Have you ever noticed that in very hot weather your organs of digestion and elimination seem to become torpid or lazy? Your food sours, forms gas, causes belching, heartburn, and a feeling of restlessness and irritability. Perhaps you may have sick headache, nausea and dizziness or blind spells on suddenly rising. Your tongue may be coated, your complexion bilious and your bowel actions sluggish or insufficient.

These are some of the more common symptoms or warnings of biliousness or so-called "torpid liver," so prevalent in hot climates. Don't neglect them. Take Calotabs, the improved calomel compound tablets that give you the effects of calomel and salts, combined. You will be delighted with the prompt relief they afford. Trial package ten cents, family pkg. twenty-five cents. At drug stores. (Adv.)

Direct
garet
Hurst
comp
Perso
Briga
Bonni
cher,
Mt. C
Love,
Hatti
wan
rall,

DR.

Comm
D. Elliott
commenc
and Newm
ment addr
The 193
Duncan; J
Clarksdale
Thelma El
Runnelsto
Griffith,
both of B
Martin, N
Thomas
Ellzey, T
burg; Ma
ville.

A teach
an essay
turned in
"Geese is
is mostl
head sits
the othe
his-toes
his stu
sinking.
curls on
ders. G
hatch b

Thursday, June 8, 1939



MISSISSIPPI WOMAN'S COLLEGE GLEE CLUB

Director, Miss Forrest DeLano, head of Voice Department; President, Miss Erin Lewis, Clarksdale; Secretary-Treasurer, Miss Margaret Montgomery, Laurel; Business Manager, Miss Della Rose Harris, Hattiesburg; Stage-Publicity Manager, Miss Bessie Pearl Hurst, Laurel; Librarian, Miss Ann McWilliams, Hattiesburg; Accompanist, Miss Emily Joe Denson, Bay Springs; Assistant Accompanists, Miss Dorothy Arrington, Collins; Miss Mildred Ruth Ammon, Vicksburg; Lucia Bass, Hattiesburg; May Elizabeth Brigrance, Taylorsville; Adelaide Brown, Hattiesburg; Ophelia Busby, Okolona; Pauline Cox, Clarksdale; Ethelyn Dale, Prentiss; Personnel of Glee Club: Nancy Alexander, Milan, Tenn.; Mildred Ruth Ammon, Vicksburg; Kathryn Holifield, Summerland; Mary John Holloway, Bonnie Denham, St. Louis, Mo.; Helen Dykes, Bogalusa, La.; Dorothy Dunn, Hickory; Evelyn Fancher, Louisville; Mary Emma Fancher, Louisville; Etoyle Graham, Jackson; Della Rose Harris, Hattiesburg; Kathryn Holifield, Summerland; Mary John Holloway, Mt. Olive; Eline Horn, Lucedale; Bessie Pearl Hurst, Laurel; Maryalyce King, El Dorado, Kansas; Erin Lewis, Clarksdale; Polly Love, Hattiesburg; Ethel McDonald, Hattiesburg; Martha Jean McCormack, Pachuta; Ann McWilliams, Hattiesburg; Melba Mathis, Hattiesburg; Adele Mendelssohn, Chicago, Ill.; Margaret Montgomery, Laurel; Lucile Pearson, Laurel; Tommy Jean Ryan, Ke-wanee; Margaret Steele, Union Church; Kathleen Stewart, Picayune; Mary Stone, Decatur; Oliver Ruth Strubling, Union; Elsie Sum-rall, Bay Springs; Edith Sue Williams, Taylorsville; Cleo White, McComb.



DR. E. D. ELLIOTT



DR. JAMES T. WARREN

Commencement speakers for Mississippi Woman's College were Dr. E. D. Elliott of First Baptist Church of Hammond, La., who preached the commencement sermon and Dr. James T. Warren, President of Carmon and Newman College, Jefferson City, Tenn., who delivered the commencement address.

The 1939 graduates are: Dorris Cockerham, Gunison; Elona Mendrop, Duncan; Jimmie Reese, Shelby; Ruth Covington, Shubuta; Erin Lewis, Clarksdale; Nancy Hemeter, Seminary; Lucia Bass, Mary Hays, Mrs. Thelma Ellzey Burkett, Louise Tate, all of Hattiesburg; Nina Pearl Byrd, Runnelstown; Elizabeth Eubanks, Eline Horn, both of Lucedale; Cora Griffith, Pass Christian; Mary Elizabeth Ainsworth, Emily Joe Denson, both of Bay Springs; Dora Stone and Mary Stone, of Decatur; Mildred Thomas Jefferson Dukes, Florence; Eloise Walker, McHenry; Hattie Ellzey, Tylertown; Mildred Ruth Ammon, Dorothy Strong, both of Vicksburg; Mary Emma Fancher, Evelyn Fancher, Christine Ray, all of Louisville.

A teacher asked her class to write an essay on geese. This paper was turned in by an eight-year-old miss: "Geese is a low, heavy-set bird that is mostly meat and feathers. His head sits on one end and he sits on the other. He ain't got no between-his-toes and he's got a balloon in his stummick to keep him from sinking. Some geese when they has curls on their tails is called ganders. Ganders don't haff to sit and hatch but just eat and loaf and go

swimming. If I was a goose I'd rather be a gander."

"Oh, I know a few things!" exclaimed the houty senior. "Well, you haven't anything on me," retorted the freshman confidentially: "I guess I know as few things as anybody."

"Father, what is a convalescent?" "A patient who is still alive, Son."

"Jimmie," said the teacher, "what is your greatest ambition?" Jimmie considered thoughtfully. "I think," he said, "it is to wash mother's face."

WESTERN TRIP

I am planning a long trip through a dozen states in the west. We will see Carlsbad Cavern, Painted Desert, Petrified Forest, Grand Canyon, Boulders Dam, Los Angeles, Yosemite, World's Fair, Washington, Oregon, Canada, Yellowstone Park, Salt Lake City, the Rockies, Pike's Peak, Denver, the great wheat fields and oil fields of Texas, the Ozarks and a great many other interesting places and things.

We will be gone about a month and travel about 7,000 miles. The cost to each passenger will be one cent per mile for meals and transportation. We will camp out, do our own cooking and take our own beds. I have a first class bus and can accommodate at least a dozen passengers. Hope to start June 5. If more than a dozen passengers apply will take a car also.—Rev. W. B. Phipps, Natchez, Miss. 5/25/3t.

TOBACCO HABIT—Quit Any Tobacco Habit easily, inexpensively, without drugs or hardship. Chewing, smoking, cigarettes or snuff. Send address for full particulars. Paul Stokes, Mohawk, Florida.

QUALITY CHICKS ONLY! Hatched in the South for the South From Purina Embryo Fed Flocks Profit by getting the Best Write or Call EDWARDS HATCHERY at Tucker Latham's Seed Store Jackson, Mississippi

SUBSCRIBE TO THE BAPTIST RECORD

LATEST MISSION STUDY BOOKS

DAY DAWN IN YORUBA LAND

Chas. R. Maddy Cloth, 75c; Paper, 50c For adults. Matchless human interest stories from Dr. Maddy's recent visit in Nigeria, Africa.

THEY OF ITALY

Lodovico and Enrico Panahette Cloth, 75c; Paper, 50c For young people and adults. Valuable and fresh information on Southern Baptists' missions in Italy.

MODERN MACEDONIA

Earl Hester Trutz Paper, 50c For young people. A refreshing and unique presentation of the prospects for Baptist youth in Europe.

BELIEVERS AND BUILDERS IN EUROPE

Emma Parker Maddy Paper, 50c For intermediates and young people. The missionary adventures and observations of Mrs. Maddy on recent trips.

PETRICA OF RUMANIA

Emma Williams Gill Paper, 35c For juniors. A story of the everyday life of a young boy in Rumania who grew up to become a Baptist minister.

THE WORLD FRIENDSHIP ROOM

A Compilation Paper, 35c For primaries. Thrilling moments while Grandmother Missionary tells the stories of Europe's countries.

BAPTIST BOOK STORE

500 East Capitol St. Jackson, Miss.

The Children's Circle

MRS. FRANCES LIPSEY STEELE

(Address all communications to Mrs. Frances Steele, Magee, Miss.)

My Dear Children:

I want to draw your attention to our financial report for May which you will find at the close of our page. We have twenty-nine contributors to the Orphanage and fifteen to the B.B.I. Scholarship. Count them yourself. It makes me mighty proud when you respond so well and contribute so liberally. I'm fully convinced that you are an unusually fine bunch of boys and girls. When I send the checks to Mr. Mize and Dr. Hamilton this time, it will be with a great deal of satisfaction because it represents the love and generosity of so many of you. Thank you every one.

With love,

Mrs. Frances Steele.

BIBLE STUDY

Peter and Cornelius (Read Acts 10:1-48)

There was a man who lived in the city of Caesarea named Cornelius, a centurion in the Roman army. He was not a Jew, but he was a good man who feared God and taught his family to fear Him. He helped the poor and prayed to God always. One afternoon about three o'clock, he saw in a vision an angel of God who spoke saying, "Cornelius, God has heard your prayers and has seen your good deeds. Send men to Joppa for a man named Peter, who is staying at the house of Simon, a tanner, by the seaside. When he has come, he will tell you what you ought to do." When the angel had gone, Cornelius called two of his servants who waited upon him, and a soldier who feared God. He told them what the angel had said, and sent them to Joppa to find Peter.

The next day, as they went on their journey and came near to the city, Peter, who did not know that they were coming went up on the house top to pray. Many of the homes in which the Jews lived had flat roofs, and these roofs offered a quiet place where one could be alone and pray to God. It was about noon when Peter went up on the housetop to pray. As he prayed, he grew very hungry and wanted to eat. Then he had a vision. He saw the sky open above him and something else like a great sheet, held at the four corners, was let down to the earth before him. In this sheet were all kinds of wild beasts and creeping things and birds of the air. And there came a voice saying, "Rise, Peter, kill and eat." Now the Jews had been forbidden to eat any of the animals that were called unclean, and some of these animals were in the sheet. Therefore, Peter answered, "I cannot do it, Lord, for I have never eaten anything forbidden or unclean." Then the voice spoke again, saying "Do not call anything forbidden or unclean that God has made clean." These words were spoken three times and then the sheet was lifted toward heaven again.

God had sent Peter this vision because the Jews thought that since they were God's chosen people, that they were better than other nations and that Jesus had come to save them alone. They called other nations unclean and did not want to preach the gospel to them. The animals that Peter saw in this vision meant these other nations, and God was showing Peter that he should not call them unclean any more, nor refuse to teach and preach to them, for God had made these nations as well as the Jews and had sent Jesus to save them also.

While Peter was wondering what this vision could mean, the servants of Cornelius came to the house and asked for Peter. The Holy Spirit spoke to Peter and said "Three men are looking for you. Arise and go with them, for I have sent them." Peter went down to the men and said "I am the one you seek! for what reason have you come?" They answered, "Cornelius, the centurion, who is a just man and fears God was told by an angel to send for you to come to his house that he might hear the words which you would speak." Peter took the men into the house for the night and in the morning, he, and some of the disciples who lived at Joppa, went with them to Cornelius' home in Caesarea.

(Continued Next Week)

Lorman, Miss.
May 25, 1939

Dear Mrs. Steele:

My sister and I have been reading the Children's Circle in the Baptist Record every week. We enjoy it lots. We have planned to write to the page and send a small gift. I am sending five cents to be used for B.B.I. and my sister is sending hers for the Orphans. We hope we can send more in the future. I am a boy 11 years old and in the fifth grade.

We go to church and Sunday school at Lorman Baptist Church. I saw a letter this week on the page from an old school mate of mine, Donald Straud. I enjoyed his letter. This is my first attempt to write to any Circle.

I have a pony. I like to ride her. Her name is Dotsie. She has a dot in her face. I have no brother, have one sister younger than I. She will be eight years old on July 12. My birthday is January 5. We will continue to read and enjoy your page. May write again some time.

Your new friend,
Normie Luther Sullivan, Jr.

Normie Luther, I hope Donald will find your letter to the Circle. We appreciate your gift to the B.B.I. Scholarship. It was nice the way you and your sister divided your money.—F.L.S.

Lorman, Miss.
May 25, 1939

Dear Mrs. Steele:

I want to join your Children's Circle. I am a little girl 8 years old. I go to Sunday school at Lorman Baptist Church. My Sunday school teacher's name is Mrs. Ella May. I like her very much. I am in the third grade at school. I have one brother, no sisters. I have one little kitten. She can play with me. I named her Fannie. My birthday will be July 12. I will be 8. I always have cake and ice cream on my birthday. I am sending five cents for the Orphan children. I wish I could send more and will later. This is my first time to write. I hope it will be printed. With love,

Your new friend,
Bessie Marie Sullivan.

That birthday cake and ice cream sounds good, Bessie Marie. The only trouble is that birthdays are such a long time coming when you are going-on-eight. Thank you for your help to the Orphans.—F.L.S.

Batesville, Miss.
May 26, 1939

Dear Mrs. Steele:

I am a new reader of the Children's Circle and this is my first time to write. I am eight years old and will be in the fourth grade next year. I want to be a member

of the Children's Circle. I have a little sister two years old. She has a little kitten named Fluff. I am sending ten cents for the Orphans.

Your new friend,

Elizabeth Irene Arnold.

We are glad to receive you into the Children's Circle, Elizabeth, and we are grateful for this contribution. Fluff is a good name for a kitty.—F.L.S.

Route 2,
Ackerman, Miss.
May 26, 1939

Dear Mrs. Steele:

I am a little girl eight years old and shall study the third grade this fall. This is my first time to write to the Baptist Record, though my father has written to the Record many times. I am sending a dime to be used as you think best.

I have a pet hen and two small baby chicks and a cow and five pet kitty cats. I am a member of the Bethlehem Baptist Church and attend Sunday school every Sunday. Our pastor is brother J. S. Deal. My Sunday school teacher is Miss Clara Stacy.

Your new friend,
Mary Ellen Oswalt.

Thank you, Mary Ellen, for this gift. I shall divide it equally between our B.B.I. Scholarship and the Orphanage. Now there are two members of your family who contribute to the Baptist Record. You must write often.—F.L.S.

Route 2,
Bogue Chitto, Miss.
May 27, 1939

Dear Mrs. Steele:

I am a little girl eleven years old in the seventh grade. My birthday will be July 7. This is my first time to write you though I have been reading the Children's Circle every week. I surely do enjoy it. We are having Sunday school out here in the country now. I am going every Sunday. Our school was out the 14th of April.

Your friend,
Vivian Spivey.

I know you are enjoying going to Sunday school. I'm glad you are having the opportunity. Are you having a good time during vacation—and remembering to help at home, too? Thank you for your words of praise.—F.L.S.

Route 4,
Grenada, Miss.
May 27, 1939

Dear Mrs. Steele:

This is my first time to write you. I enjoy reading the Children's Circle very much.

I am a little girl eleven years old and in the sixth grade.

I go to Sunday school and church every Sunday. I joined the Providence Baptist Church when I was 10 years old.

I have two cats and a dog. One cat is yellow and white and the other is black. My dog is white.

I will continue to read and enjoy your page.

Enclosed you will find 10c for the Orphanage.

With much love,
Elizabeth Tucker.

You are well off in pets, Mary Elizabeth. How do your dog and cats get along together? Are they friends, or does the dog chase the cats and the cats spit at the dog? Thanks for this offering.—F.L.S.

Terry Road,
Jackson, Miss.
May 29, 1939

Dear Mrs. Steele:

I have been reading the Baptist Record and I find the Children's Circle very interesting. I am twelve years of age and I will be in the eighth grade next year. I am a member of the Daniel Baptist Church. Our pastor is brother J. S. Deaton. I go to church almost every Sunday and I go to the B.Y.P.U., too. I like our pastor very much. My teachers are Mr. Snell, Miss

McHenry and Miss Foster. I like to go to school very much.

I would like to be a member of the Children's Circle. I am saving the Baptist Records and putting them in my scrap book.

Your new friend,
Rogers Mai Comfort.

I've been to church at your church, Rogers, and I know your pastor too. I know you are doing a good work there. We are glad to count you among our friends.—F.L.S.

Pinola, Miss.
May 29, 1939

Dear Mrs. Steele:

I want to join the Circle. We get the Baptist Record every week. I surely enjoy reading your Bible Study and the letters. I am a girl nine years of age and in the fifth grade. I am a member of the B. Y.P.U. I go to Sunday school almost every Sunday and preaching twice a month at Bethlehem Church. I have one brother and two sisters, mother and daddy. We also have weekly prayer meeting. My daddy had charge of the prayer meeting Thursday night. I surely enjoyed his talk. I was nine years of age when my baby sister came, so you can know how proud we are of her. Her name is Billy Joann. If this jumps old man waste basket, I want to write often and send something for the Orphanage.

Your friend,
Ruby Jean Bell.

That baby sister is the best kind of pet a family can have. I know you think so too. The next time you write, tell us some of the cute things she can do.—F.L.S.

Hazlehurst, Miss.
May 26, 1939

Dear Mrs. Steele:

I am a little girl 8 years old. I have a little brother 4 years old. May we join the Children's Circle?

Mother reads the Children's Page to us each week and we enjoy it very much. We are so glad that the little children can have a small part in God's work. I want to be a worker for Jesus all my life. I think when I grow big I will be a missionary nurse. I love to play being a nurse, and my little brother plays doctor or preacher. Our daddy is a preacher and he carries us to preaching and Sunday school most every Sunday, and we always enjoy hearing the stories about Jesus.

We live out in the country and we have several pets. My little brother has a Collie dog and I have a kitty. We each have a pig and turtle. We will soon have some little baby birds in our bird house.

Enclosed you will find \$1.00 to be used for our Baptist Bible Institute Scholarship. We sent an offering to the Children's Home on Mother's Day.

With love,
Mildred and Wayne Chance.

We are delighted to have this sister and brother as members of our Circle. Thank you for this gracious offering to the Scholarship, and for this interesting letter. (Continued from Page 12)

HEADACHE

The ingredients in Capudine are so efficiently combined that headaches, neuralgia, and muscular pains are quickly relieved. Try this delightful remedy. Note how quickly comfort returns, you feel more cheerful, and nerves become steadier.

All drug stores.
10c-30c-60c

CAPUDINE

Thursday, June 8, 1939

Baptist Training Union

Aim—Training in Church Membership

AUBER J. WILDS STATE SECRETARY
LUCY CARLETON WILDS ASSOCIATE SECRETARY
OXFORD, MISS. JACKSON, MISS.

"It's just around the corner!"
What? The District Training Union Convention.

A word about our three guest speakers:

Miss Buckels is connected with the Woman's Christian Temperance Union, doing educational work. She will speak to the entire convention, and also to several group conferences, using object lessons, demonstrating Alcohol and how it works. I hope you will make every effort to have a large number of your young people there to hear her.

Dr. and Mrs. Ranson spent fourteen years as missionaries in India. They will present the needs of that country, both through address and pictures. India, a most interesting country. Mystic India! Southern Baptists have no work in India. That is one part of "The whole world" that Jesus spoke of into which we have not gone.

The entire program is set up with the idea of promoting the Kingdom of God. Devotional music, effective moral lessons, intensive Bible Study, a look at the missionary task, demonstrations of effective B.Y.P.U. work, practical methods discussed, fine Christian fellowship. Three sessions, morning, afternoon, night.

The host church will serve free lunch and supper. The only expense will be a 25c registration fee. This is not compulsory. It is our plan for financing these conventions, and those who can, and will be asked to pay this fee. Let no one stay away because of this. We want the convention to minister to the largest number possible regardless of finance.

Bring your folks and come thou with us.

District Conventions Next Week
District 3, Winona, Monday, June 12; District 9, Lexington, Tuesday, June 13; District 2, Hollandale, Wednesday, June 14; District 4, Thursday, June 15; District 5, Friday, June 16. Everybody invited. All welcome.

Rosedale

Soon after going to Rosedale as pastor, brother Barnhill started a Baptist Training Union. Mr. Harold Graft was chosen as director, Mrs. D. H. Barnhill, Junior leader; Miss Josephine Chaffin, Intermediate Leader; Mrs. J. A. Murphy, Senior leader and B. B. Scholor, leading the Adults. Brother Barnhill has the reputation of being a "B.Y.P.U. Pastor." A mighty good reputation.

Wecome! Wecome! Wecome!
Come, one, come all, let's join the happy throng and come to the District Convention at Harrisburg on June 19.

Lee County Associational Baptist Training Union takes pleasure in inviting the Sixth District of Mississippi to visit them on June 19 for

the District Convention. We take pleasure in our work and interest as well, so come to our county for one of the most interesting conventions that has ever been held.

Contests for all departments and talks by our state secretary and his assistant, Mr. Wilds and Miss Wilds, will be made. We're expecting you, so don't disappoint us. Just remember: Harrisburg, Tupelo, June 19.—Lee County B.T.U., G. S. Beasley, Jr., Secretary.

The B.T.U. of the Harrisburg Baptist Church, Tupelo, Mississippi, cordially invites all B.T.U. members in our district to attend the convention which meets with us on Monday, June 19.

We are planning for and looking forward to the coming of Mr. Wilds and the other State Workers to our church, and we hope it will be possible for many of the B.T.U. Workers of this district to be with us on that day.—The B.T.U., Harrisburg Baptist Church, Mrs. A. W. Price, Jr., Director.

Petricia of Rumania

A new book put out by the Sunday School Board for boys and girls. This is a splendidly written book, and will be found interesting to the young people—older people will enjoy it also—written by Mrs. Everett Gill, missionary to the Baptist women of Southeastern Rumania. Sells for 35c at the Baptist Book Store, Jackson, Miss. Add it to your church library. Buy it for your personal library. A good investment.

You will find "A Modern School of the Prophets" a splendid presentation of the life and service of one of our Theological Seminaries, Southwestern. Written by Dr. Scarborough, president of the institution. You will thrill as you read of its achievements. You will be proud of the fact that you have had

DR. W. E. HOLCOMB



Rev. A. L. Goodrich,
The Baptist Record,
Jackson, Miss.

Dear Brother Goodrich:

In view of the positions of leadership Secretary McCall and you have been invited to assume in the program for completing our Mississippi Woman's College endowment, I consider your recent ques-

a part in making this history. Get a copy. You will treasure it.

Parkway, Jackson

Parkway is just the name, but this "up and doing" church is not parked! It is going places. Some say "it's the biggest church there is, except in membership." That is a challenging statement, but they really are "delivering the goods." Working, not just for the Master, but with the Master. Recently a Training Union Study Course for each union was the result of a call meeting by the director and pastor of the executive committee. They spent most of one Sunday afternoon in a real prayer meeting as they planned for this work. The result was an average attendance of 155. All soul winning books were used, and at the intermission period each evening an evangelistic sermon was preached, resulting in the rededication of the lives of three fine seniors, and the conversion of two splendid intermediates. Miss Eunice Sandlin, director, and Rev. W. A. Bell, pastor, are happy as they watch the growing interest in the Training Union work. The Training Union and the Sunday school work together in their plans of promotion, happy to be allies in

tion concerning current operations of the college both pertinent and justified.

Balancing of the budget for the 1937-38 session was largely made possible by assistance received from the Convention. This year the sacrificial spirit of the college staff has guaranteed that we will operate without a deficit. Our people generally will be interested to know that the administrative officers and faculty will contribute approximately twenty-five per cent from an already modest salary schedule to achieve the results just indicated. Since this information is given in response to your inquiry, it cannot be considered improper for me to advise that our Board of Trustees in annual session on May 29 expressed by rising vote sincere appreciation and gratitude for "the fine spirit of sacrifice and service exhibited by the officers of the administration and the members of the faculty of Mississippi Woman's College during the session 1938-39."

We have every confidence that present efforts will secure stabilization of our endowment. This in turn will induce increased patronage, which combination is essential to the solution of the financial problems of any institution.

Very sincerely yours,
W. E. Holcomb, Pres.

—BR—
Brother Robert L. Cooper, Aberdeen, Miss., Gospel Singer, is open for a meeting beginning June 18 until July 2.

—BR—
Dr. J. R. Sampey preached the commencement sermon for Louisiana State University.

the great cause of building a great church. 300 is the goal for B.T.U. attendance now and gradually they are reaching their goal.

DON'T NEGLECT SLIPPING FALSE TEETH

Do false teeth drop, slip or wobble when you talk, eat, laugh, or sneeze? Don't be annoyed and embarrassed by such handicaps. FASTEETH, an alkaline (non-acid) powder to sprinkle on your plates, keeps false teeth more firmly set. Gives confident feeling of security and added comfort. No gummy, gooey, pasty taste or feeling. Get FASTEETH today at any drug store.



STUDENT GOVERNMENT OFFICERS AT WOMAN'S COLLEGE

Mississippi Woman's College of Hattiesburg considers Student Government a splendid means for inculcating democratic principles and giving to young ladies experience in responsibilities that will be theirs in later life. Officers of the Student Government of Mississippi Woman's College for 1939-40 as pictured above (left to right) are: Miss Maxie Stonerod of Bellevue, Pennsylvania, Secretary; Miss Elise Sumrall of Laurel, President; Miss Janie Kathryn Sansing of Stringer, Treasurer; Miss Laura Ann Sumrall of Bay Springs, Vice-President.



MAY DAY SCENE, MISSISSIPPI WOMAN'S COLLEGE

Baptists over the state are to sippi Woman's College. The \$55,-raise \$55,500.00 cash in order to complete the endowment of Missis-500.00, together with the \$75,000.00 Hattiesburg citizens have offered to raise, will bring the net endowment total to \$500,000. The lack of

endowment caused Woman's College to be dropped from the Southern Association of Colleges and Secondary Schools.

Speaking of the proposed campaign, Mr. G. M. McWilliams, President of the Board of Trustees and a prominent banker of Hatties-

burg, said, "Mississippi Woman's College has endowment, pledges and property of a book value of \$934,741.62. As a business man, I see no reason why we should sacrifice all this for lack of only \$55,500.00. College property is not very valuable for other uses and would bring very little if sold. Two hundred and fifty

thousand Baptists just won't jeopardize assets of \$934,741.62 as mentioned above for the lack of only \$55,500.00. That just isn't good business, to say nothing of the real value of Mississippi Woman's College in the field of Christian Education."

ATTENTION MISS 1939 HIGH SCHOOL GRADUATE

Mississippi Woman's College offers you courses in liberal arts, including sciences and religious education, music (piano, organ, voice, violin, public school music), home economics, physical education, and secretarial science.

Mississippi Woman's College is one of twelve institutions whose Music Department was invited to participate on program of the Biennial Convention of the National Federation of Music Clubs meeting in Baltimore this year.

Mississippi Woman's College this year won third place in the William Lowell Putnam Competition sponsored by the Mathematical Association of America, being the only institution in the South and the only team of girls to place. First and second honors were won respectively by Brooklyn College and Massachusetts Institute of Technology.

Expenses For Full Session 1939-40
Bachelor of Arts candidates, Home Economics and Secretarial Science students\$335

Bachelor of Music Candidates \$450
Payable: \$10 reservation fee; 20% upon registration; 10% each of the next eight months.

The above figures include board, room rent and requisite tuition.

Suite arrangements in Ross and Johnson Halls provide two bedrooms with connecting bath for each group of four students.

The Pine Burr, artist course, Coast Trip, medical, hospital, library, laundry, and student activities fees total only \$45, payable \$5 a month.

For catalogue or other information, including discounts and scholarships offered, please address

A FLORIDA CASE

By Louis J. Bristow, Superintendent

"We have a man in our church who has been down for the last several years with some kind of trouble with one of his lips. More than half the time he is laid up with it, and suffers something awful. He has spent everything he can rake up, . . . but they cannot tell him what the trouble is. . . . He is a fine Christian man with a fine Christian family, and when he is able to work he has a good job. . . . He is down financially and not able to pay. . . . I hope you can offer some kind of assistance."

There is more along the same line. This is only one of hundreds of such appeals received by the Southern Baptist Hospital every month. The only way we are able to "offer assistance" to such worthy cases is through the Christian benevolence of friends who love their Lord and their fellow men and who desire to help relieve suffering. If this man is reconditioned he will not longer be a dependent upon charity, but a producer and a contributor to the Lord's work. Who will—but the question should not be asked. Name will be furnished upon request.

New Orleans.

BAPTIST WORLD ALLIANCE—ATLANTA

Bus to World Alliance from Mississippi College and Jackson, July 21st and return 28th or 29th. Fare six dollars for round trip. Reservations being received already. If interested write at once.—C. Carmon Sharp, Mississippi College, Clinton, Miss. 6/8/2t

President's Office, Mississippi Woman's College, Hattiesburg, Mississippi.—Adv.

WOMAN'S COLLEGE ALUMNAE OFFICERS

During commencement at Mississippi Woman's College the Alumnae held their annual election of officers and elected the following for 1939-40:

Miss Jimmie Holder, president of

the association; Miss Corinne Byrd, vice president, and Miss Ora Lee Wells, student secretary at the college, secretary-treasurer, all of Hattiesburg.

SUBSCRIBE FOR THE BAPTIST RECORD

Eyes WITHOUT BIRTHDAYS



SPARKLING, happy carefree eyes aren't a matter of birthdays . . . many a youngster just starting the battle of life is already handicapped by defective vision, while many an oldster is free of eyestrain . . . through the aid of plenty of glareless light for easy, comfortable seeing. You, too, may have eyes without birthdays . . . if you have your eyes examined regularly, and begin to Light Condition your home.

Mississippi Power & Light Co.





MISSISSIPPI WOMAN'S COLLEGE ORCHESTRA

Dorothy Arrington, Collins, Director; Emily Joe Denson, Bay Springs, Accompanist; Adele Mendelssohn, Chicago, Ill., Bassoon; Lillie Ree Ponder, Mendenhall, Bells; Maryalyce King, El Dorado, Kansas, Trumpet; Jane Easterling, Fayette, Drums; Ruth Simmons, Bay Springs, Trombone; Nancy Alexander, Milan, Tenn., Saxophone; Zula Easterling, Fayette, Saxophone; Jean Barton, Kosciusko, Clarinet; Jewel Britton, Oneonta, Alabama, Clarinet.

WHAT WOMAN'S COLLEGE MEANS TO ME

Recently a luncheon visitor asked the students of Woman's College to write a few words about "What Woman's College Means To Me." Below are quotations from three of the many fine statements received. It is hoped to put many of the others in pamphlet form.

Says Miss Mary Cleo White of McComb who has been selected for the W.M.U. Scholarship for 1939-40: "Woman's College, to me, is a place founded by and abounding in prayer and its power. It is a place that fulfills the greatest need of the present generation, that of Christian education for young womanhood. To me, Woman's College is and shall ever be the greatest school in the South."

Miss Mary E. Ainsworth of Bay Springs who is to attend the W.M.U. Training School at Louisville, Ky., wrote:

"The joys I have known and the experiences I have had while at Woman's College are great enough for a life time of thanksgiving. These joys and experiences came through individual friends, personalities and student activities. The success I have felt has been a direct answer to prayer, and I have known this because of the religious emphasis on our campus."

"Memories now—I am deeply grateful. But tho' someone has said that the only joys of which we can be certain are those of memory, there is, I think a much greater reason for my eternal love and gratitude to M. W. C. When I think of the probable courses my life would have taken had I never been to Woman's College, and the limitless difference between these courses and the high hopes the

future now holds for me, I am overcome with a sense of the graciousness of Providence in opening up to me the opportunities of such a school. The knowledge I have gleaned, the wonderful associations I have made, the meager accomplishments I have been responsible for have all given an entirely new meaning to life and its possibilities—a life too fine to waste, too great for measured haste."

Miss Nancy Alexander of Milan, Tennessee, says:

"I can't tell exactly what Woman's College has meant to me. In my life I have never been associated with as many fine Christian girls. It has been lovely being with them."

"I would take nothing for the experiences and fun I have had on our quartette trips. This alone has meant worlds."

"I do sincerely love Woman's College and I'm sure there couldn't be another place quite as nice."

—BR—

THE B.S.U. AT S.T.C. REACHES FIRST MAGNITUDE

It is quite an honor for any college to reach First Magnitude. S. T. C. is one of the few Southern colleges that has reached this distinctive honor. Reaching First Magnitude is similar to building a standard Sunday school. There are ten requirements that must be accomplished before the B.S.U. reward can be given to any college. I am more than glad to say that our B. S.U. Council and Baptist students have done excellent work this session and have met all ten requirements. If I'm correctly informed this is the second time in the history of the college that S.T.C. has held this distinctive honor (Sessions 1928-29 and 1938-39). I shall forever give thanks and credit first to

our Lord and Master; second to Dr. W. H. Weathersby, our faculty advisor; third to the city pastors, churches, and our present student body. Religiously speaking, this has been a very successful session, but there are many stones yet to be

turned, therefore we are expecting to do greater service for our Lord and Master this summer quarter and next session.

Visit us at your convenience.—Chester S. Moulder, B.S.U. Secretary.

2 WORLD'S FAIRS only \$69.95

COMPLETE ROUND TRIP FROM YOUR HOME AND RETURN

Lowest fares to EITHER ONE of the World's Fairs or SEE BOTH FOR ONLY \$69.95 transportation from your home and back again, regardless of where you live. Go one way and return another. Liberal stop-over privileges anywhere. 90 day return limit. Ask our local agent for world fair descriptive literature.

ALL EXPENSE TOURS

3 ALL EXP. ENCE DAYS IN SAN FRANCISCO	\$8.75
3 ALL EXP. ENCE DAYS IN NEW YORK	\$11.25

Including hotel, admissions to the Fairs, sight-seeing trips, etc. at these low prices.

SEE OUR LOCAL AGENT

Travel TRI-STATE COACHES
W. H. JOHNSON, President

FREQUENT DEPENDABLE SCHEDULES

B. O. B. F.

Field Representative
BRYAN SIMMONS

No doubt many have been watching for some announcement as to the return from Mother's Day. We have been just as anxious to make the announcement but we are not yet able to make a definite report.

Many churches do not send in their contributions until the first of the month and many others send their contributions through the Convention Board headquarters and we do not receive this until after the first of the following month. We are encouraged over what we have received and concerning reports from other places. It may be that a definite statement will be given the Record later for this week's issue of the paper. If not it will appear in the next issue.

The Boys' Dormitory

Unless there is further delay, the little boys will be living in their new dormitory when this reaches our readers. This will relieve our crowded conditions to some extent and likely make room for a few more children who are on our waiting list.

The Next Step

The next step will be towards the kitchen and dining room section of our Central building. The architects are putting the finishing touches on the plans and specifications and soon the contractors will get a look at them.

No, we do not have enough cash in hand for the completion of this building; but we shall start and trust those who plan to give to respond in time for us to keep on to its completion.

Many of the churches who made Mother's Day offerings evidently only made incidental offerings and will join later in the \$150,000.00 Building Program in a real, organized, generous way.

Some Meetings

When the Field Representative accepted the work with the Orphanage it was definitely understood that he would occasionally hold protracted meetings. Some were held during 1938 and the first for this year will begin at Fulton, with Pastor Overton, the third Sunday in June. Others will come in July and August. The plan is to reach nearby churches in the interest of B. O. B. F. during the meeting. Your prayers will be appreciated both for the work done in revival services and in soliciting for our building program.

—BR—

SOUTHWIDE STUDENT

Among Woman's College students going to Ridgcrest June 7-15 are: Zola Avara, Bailey; Mary Lee Morris, Newton; Linda Dallis, Louisville; Cleo White, McComb; Lucia Bass, Hattiesburg; Erin Lewis, Clarksdale; Martha Sumrall, Bay Springs; Adlea King, Summerland; Mary Nell McDonnial, Summerland; Doris Wilson, Laurel; Ann McWilliams, Hattiesburg; Verna Elizabeth Oden, Hattiesburg; Polly Love, Hattiesburg; Ora Lee Wells, Atmore, Ala.

CHILDREN'S CIRCLE—

(Continued on Page 16)
ter full of your plans and pets.—
F.L.S.

Crystal Springs, Miss.
May 26, 1939

Dear Mrs. Steele:

This is the first time I have ever written to the Circle but I hope not the last time. I have been reading "The Children's Circle" ever since I can remember and still enjoy it. I am sending the answers to Louise's questions: 1. It was written by men inspired of God. 2. She was turned into a pillar of salt. 3. (1) All water turned into blood, (2) frogs, (3) flies, (5) murmur, (6) boils, (7) hail, (8) locusts, (9) darkness, (10) death of first born. 4. Judah. 5. Elhanan; Jonathan. 6. 119th Psalm. 7. Yes; at end of the world; St. Mark 13:26. 8. Well doing. 9. A good name is rather to be chosen than great riches, and loving favour rather than silver and gold. 10. Moses.

Yours truly,

Estelle Eady.

Estelle, your answers are really excellent. I think Louise would accept them all, even if she used as the answer to the ninth question, I Peter 1:7. You did some good work in finding these answers.—
F.L.S.

Route 2,
Columbus, Miss.
May 30, 1939

Dear Mrs. Steele:

I would like very much to join your Children's Circle. I read the letters every week. My daddy has been taking the Baptist Record about five years. I am twelve years old and in the seventh grade. I go to New Hope Consolidated School near Columbus. I will send money when I can.

Your friend,

Myrtie Cooper.

We are glad, Myrtie, to have you as one of the Circle. Don't wait five more years before you write again.—F.L.S.

FINANCIAL REPORT FOR MAY Contributed to Orphanage

J. L. Club No. 1 (Fannie Mae Henley, leader)	.50
Mrs. J. H. B.	1.00
Imogene Reed	.05
Frances Webb	.10
Omega Hembree (Quarter-to-Two Club)	.25
Shirley Stanley and Sister	.10
Josephine Barnett	.13
Daphne Sandifer	.10
Thelma Thompson	.10
Carolyn and Bengy Clark (Quarter-to-Two Club)	.25
Jo Ann McMinn	.10
Mrs. C. A. P.	1.00
Ruth Pauline Montgomery (for Building Fund)	2.00
Zion Hill W.M.S.	3.50
Nancy Kelly	.10
Ruth Etta Thatch	.10
Ruby Lorene Stutts	.10
Elnora Nash	.10
Mrs. E. B. Traylor (Mem.)	.50
Dimple Ann Childress	.10
Oak Grove S.S. (for Building Fund)	.70
J. L. Club (J. J. and J. F. Lipsey, leaders)	2.00
Natille Pierce	.25
Lillian Beatrice and Ouida Ward Hitt	.07
Mary Oswald	.05
Mary Elizabeth Tucker	.10
Elizabeth Irene Arnold	.10
Normie Luther Sullivan	.05
F. L. S.	1.50
Total	15.05

Contributed to B.B.I. Scholarship	
J. L. Club No. 1 (Fannie Mae Henley, leader)	.50
Fannie Mae Henley	1.00
Imogene Reed	.05
Omega Hembree (Quarter-to-Two Club)	.25
Shirley Stanley and Sister	.10
Josephine Barnett	.12
Daphne Sandifer	.15
Ezelle Whisenant	.05
Carolyn and Bengy Clark	

IUKA

Had it not been for the building and some familiar faces we would have hardly recognized our church Sunday morning because of the attendance at both services, due to the fact we had just had a V.B.S., a study course and had taken a religious census the past week, through the able help of brother Farmer.

The V.B.S. was very pleasing, a good Methodist friend told the pastor it was the most successful school that had ever been had in our town by any church. We had an enrollment of 86, with an average attendance of 71, in spite of the rainy week. On the last night 14 of the boys and girls accepted Christ.

The study course on "Building a Standard Sunday School" was well attended, enjoyed and appreciated by all who attended. Our enlargement campaign went beyond expectation and goal. The previous Sunday we had an attendance of 75, so our goal for Sunday was 120, and we had 130 present, exactly twice as many as was present a

(Quarter-to-Two Club)	.25
Virginia Lee	.10
Mrs. E. B. Traylor	.50
Mrs. W. D. Gooch	1.00
J. L. Club (J. J. and J. F. Lipsey, leaders)	2.00
Mary Oswald	.05
Mildred and Wayne Chance	1.00
F. L. S.	1.50
Total	8.62
Grand Total	\$23.67

year ago Sunday.

Through our religious census we find we have many more prospects and believe we can get the majority of them if we will go after them. Many of them will come we invite them. For instance, young lady went into a home of children that were not attending Sunday school and invited them one of the children was a cripple and could not walk, the family did not own a car, but the boys did own a little wagon, a home-made affair. He had been invited and said he wanted to come, too, so they came together pulling their crippled brother in the wagon. That alone was sufficient pay for our effort in the enlargement campaign. We are very grateful to brother Farmer and the workers for their untiring efforts, and we feel our church has been greatly helped, and may God bless each one of them for their service.—R. E. Pate, Pastor.

THE IDEAL SOIL BUILDER FOR SOUTHERN AGRICULTURE TENNESSEE BASIC SLAG

Contains valuable chemical constituents that benefit your soil and crops — phosphoric acid, lime, manganese, iron. Increases crop yields, improves pasture land and quickens seed germination. See your local dealer. Big, FREE Book tells how, when and where to use it.

Tennessee Coal, Iron & R. R. Co.
Birmingham, Alabama
UNITED STATES STEEL

Fifty Student Nurses Wanted At Once

Baptist Memorial Hospital, the South's Greatest Hospital, and the largest Baptist Hospital in the world, wants 50 student nurses, Special Class beginning July 1st, 1939.

Opening the pavilion with 100 additional rooms—a large part devoted to charity and part-charity—requires more nurses. The Bible says, "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."

For a student nurse this is a three fold opportunity for service. First, you serve humanity; second, you earn a profession next to the ministry itself, and third, you help the greatest hospital in the South.

Write at once and file your application with Miss Myrtle Archer, Director of Nurses. Applicants must be between 18 and 30 years of age, have a high school education, of sound health and a good moral character.

We ask pastors, teachers, and ladies' aid societies to take this matter up with eligible young ladies.

In order to enter July 1st you must file your application at once.

Baptist
MEMORIAL HOSPITAL
A. E. JENNING, Chairman, Executive Committee
MEMPHIS, TENNESSEE